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THE

# Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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CONTENTS.

ECCLESIASTICAL AFFAIRS:
Irish University Education ... 313
"Fact v. Sentiment" ... 313
New Ethics of Quotation 314
THE DISESTABLISHMENT MOVEMENT:
Bradford ... 315
Liverpool ... 316
Stormy Meeting at Parkgate, Sheffield ... 316
Meetings in Hampshire 316
Nonconformists and the Education Question ... 316
The Church Defence Institution ... 317
A Clergyman on Church Defence ... 317
Prince Bismark and the Ultramontanes ... 317
Religious and Denominational News ... 318
CORRESPONDENCE:
The Burials Bill ... 319
The Liberation Society 319
Fact v. Sentiment ... 319
London School Board Election—Finsbury ... 319
London School Board Election—Marylebone 320
Reform of the House of Lords ... 320
Sunday Funerals ... 320
Imperial Parliament ... 320
Epitome of News ... 323
Foreign Miscellany ... 323
Bach's St. John's Passion Music ... 323
LEADING ARTICLES:
Summary ... 324
The Budget ... 324
The Debate on Sir C. Dilke's Motion ... 325
The Boat-race ... 325
Mr. Gladstone and the Irish University Question ... 326
The Education Act ... 326
Landlord Persecution in Scotland ... 327
LITERATURE:
Kalisch on Leviticus ... 328
The Cobden Club Essays 328

## Ecclesiastical Affairs.

### IRISH UNIVERSITY EDUCATION.

MR. GLADSTONE has again disappointed us—no, not exactly disappointed, for he has not belied our anticipation, but he has fallen below the line which, we think, would have been adhered to by high statesmanship, and has thereby produced in us a feeling of regret deeper than we can well express. The course he has taken on the Dublin University Tests Bill, introduced by Mr. Fawcett, and backed by all the authority of Trinity College, Dublin, indicates, we fear, either one of those twists in his judgment which result from the peculiar constitution of his mind, or the extreme necessity under which, perhaps unwittingly, he placed himself by a premature pledge to the Roman Catholic hierarchy of Ireland. It is quite clear from the speech which he delivered on Wednesday last, on the motion for the second reading of Mr. Fawcett's Bill, that Mr. Gladstone does not clearly comprehend the true, because natural, meaning of "religious equality." He is, at one and the same time, a statesman and an ecclesiastical casuist, and he is both in virtue of those qualities which he possesses by nature, and which he has sedulously cultivated. He has broad human instincts, but he never wholly trusts them. He veils the bold outlines of form which they project, with a gauzy fabrication of distinctions spun from his own ingenuity of intellect. He loses sight of principles in the importance which he attaches to minute details. His heart is somewhat perverted, we believe quite unconsciously to himself, by his head. He schemes too elaborately to give effect to the impulses of a just and generous disposition, and, unfortunately, he regards his schemes as inseparable from the disposition which he wishes to express. He is a marvellous compound of the bold statesman and the wily ecclesiastic, and he seldom takes a step towards justice, in his capacity as a civil ruler, without swerving more or less, in his capacity as a devout adherent of priestism.

The true question opened up by the Dublin University Tests Bill is that of *united* education, free to all sects, or that of separate education pervaded and governed by the distinctive peculiarities of each sect. So far as the State is concerned, Mr. Fawcett's Bill places such organised means of high intellectual culture as Ireland already possesses upon the broad basis of religious equality. Every assistance which Trinity College, Dublin, can supply to those who seek its advantages, will, by this measure, be extended to men of all religious denominations, without the slightest restriction, in consequence of the faith which they maintain. The scholarships, the professorships, the fellowships, the heads of houses, and equal participation in the Government of the University, are made attainable by those who aspire to them, without the slightest reference to their different theological or ecclesiastical creeds. True, although the projected reform is complete in principle, time will be required to enable Roman Catholic students to reap the full fruits of it. No doubt this is a circumstance sincerely to be regretted. But old systems cannot be converted into new, at least regard being had to their practical results, without some such disadvantage. Nobody found fault with the Irish Church Act because the recognition by Parliament of vested interests deferred for a season some of the benefits it was framed to confer upon the whole people of Ireland.

Mr. Gladstone objects to the bill of the hon. member for Brighton, because, according to his judgment, it does not satisfy all the demands of religious equality. "We have entertained," said he, "and continue to entertain that belief, we are pledged to the belief, that it is an extreme hardship on that portion of the Irish population who do not choose to accept an education apart from religion, that they should have no University open to them in Ireland at which they may obtain degrees; and we hold that this, call it what you like, and disguise it as you may, is the infliction of civil penalties on account of religious opinions." This means, if it means anything to the purpose, that the State is bound, not merely to grant perfect freedom, but to furnish out of its own resources special facilities for the cultivation of distinctive religious opinions. This, assuredly, was not Mr. Gladstone's profession of belief, nor was it the settled intention of the English people, at the passing of the Irish Church Act. The right hon. gentleman then declared that it had become expedient to sever completely, and once for all, the tie which connected the State with religious institutions in Ireland. He is now seeking to reproduce that tie. The responsibility of the State in regard to the religious interests of the Irish people, which he then threw off in the name of religious equality, he wishes to resume under the same sanction. To a certain extent, and that a not inconsiderable one, he desires to have another religious establishment in Ireland, but it is to be a Roman Catholic Establishment, not a Protestant one. Not unnaturally, perhaps, after having put a great strain upon his early predilections, he now reverts to them, but with this difference, that whereas in former times he deemed it the duty of the State to sustain Protestant religious institutions for Ireland, he now deems it the duty of the State to hold out a helping hand towards Roman Catholic religious institutions in that country. Not to do so, he says, is to inflict civil penalties on account of religious opinions.

Now, the fair interpretation of the doctrine of religious equality is that it should give to all denominations, "a free stage and no favour." The duty of the civil power is fully done when it relieves all its subjects indiscriminately of every legal disability in regard to their theological or ecclesiastical profession. All should have equally free access to any advantages dependent upon the State; but it is not bound to take into account the special religious opinions of any; nor is it at liberty to indulge them. In the present instance, the claim of the Roman Catholics of Ireland is that the ecclesiastical exclusiveness enforced by the Roman Catholic hierarchy upon the laity of their Church, shall be assisted and upheld by State resources, and that it is a hardship upon the latter that the recently developed will of the former should not be recognised by the Imperial Legislature. Happily, the English and Scotch people have too strong a hold upon the broad principle of religious equality, to allow it to be wrested from their grip by the sophistry of those who do not rightly comprehend its purport. Should Mr. Gladstone propose for India the educational policy which he seems to contemplate for Ireland, we doubt whether even our contemporary the *Spectator* would regard opposition to such a proposal as either narrow, intolerant, or contemptible. The whole mistake originated in assuming that a State-Church, or, in other words, State interposition on behalf of religious opinion, is necessary, in some shape, to the good government of mankind. This mistake is at the bottom of Mr. Gladstone's notion of justice in regard to University education. It is the rock against which he is blindly running his head, or rather that of his Government, and there seems little room left for doubt that he will split upon it.

### "FACT *VERSUS* SENTIMENT."

OUR readers will find in another column a letter, which expresses temperately and forcibly the difficulties that we well knew would be felt by some of our friends concerning the views advanced in our recent Supplement on "the real danger to religion in the schools." We are glad to give prominence to this letter, not only because of its ability and moderation, but also because we wish our readers to look at the subject in all possible aspects, and to realise all the force of the best case that can be made out against us. We at least have nothing to fear from free discussion; and if the subject were always argued with the admirable temper shown by the writer of this letter, Mr. W. E. Whittingham, of Walthamstow, we think that a speedy and amicable settlement would be easily attained. Mr. Whittingham, as we understand him, gives us credit for a sincere desire to protect the interests of evangelical religion; but he does not agree with us as to the nature of the danger to which vital religion is exposed in our elementary schools; and he entirely repudiates the remedy that we propose. We shall endeavour to show that he does not meet our facts; that the solution at which he hints, but which he does not distinctly define, is impracticable as well as incongruous with the fundamental principles of Nonconformity; we shall also give at least one good reason for thinking that even on his own showing, the secular system for elementary day-schools is neither so godless nor so dangerous as he would suggest.

Speaking of our undoubtedly serious charge, that the religious instruction given in existing day-schools "is for the most part utterly ineffective," and "calculated to beget in early days a permanent dislike for the things of God," our correspondent denies that the statement is borne out by facts. But how does he support his denial? We gave seventeen distinct quotations from the reports of official inspectors, whose leanings are almost universally against our views, and all of whom, so far as they deal with the actual state of the case, amply support our assertion. Is it or is it not calculated to beget in early days a dislike for the things of God,

when an otherwise intelligent child's notion is, that he is taught "to bleed in him, to fering and to loaf with old your arts," "to wirchp and to give thinks to put my old trash in him"? Is or is not that teaching utterly ineffective which instructs a child that his godfathers and godmothers "did promis and voal in my name that I should pernounce of the devel and all his walks, pumps, and valities, of this wicked wold?" It is open to Mr. Whittingham, of course, to retort that this is an extreme and exceptional instance, which occurred so long ago as 1855. But the very point of the extract is that it was alleged by the inspector who records it, "to illustrate a kind of ignorance which he asserts to be deplorably extensive." And in the very last report of the Education Department, Mr. Price, whom we quoted, records an instance just as bad. But what facts does our correspondent adduce on the other side? Or what does he urge to mitigate the inferences inevitably suggested by the evidence we have produced? He tells us, indeed, what, of course, we knew very well before, that these inspectors are not in favour of "secular institutions." But that is one main reason why we quoted them; for if their views had coincided with ours, we should have hesitated, for the purpose of our argument, to attach so much weight to their testimony. We acknowledge that with all due respect for these inspectors, we care but little for their *opinions*. We went to them for facts, and it can serve Mr. Whittingham's argument but little to adduce the opinions of men who, in advancing them, wholly ignore the facts to which they themselves bear witness. We will make this challenge to Mr. Whittingham—let him take in hand the two or three most recent reports of the Education Department; let him count up the number of instances in which any clear, definite, and apparently well-founded testimony is given of deep spiritual impressions produced by the religious teaching. If he can produce half-a-dozen such instances, we will admit that to this extent he has diminished the force of the testimony which we have adduced. It is not enough to be told, as we are by Mr. Sandford in his report for 1870, that "the amount of religious knowledge to be found in our national schools does great credit to the teachers"; or that many of the latter "now seem to be anxious that their scholars should not only be acquainted with Scriptural facts, but should be able to draw lessons from them for the guidance of their own lives and conduct." For the worth of such general testimony is shown by the remark which immediately follows: "that such practical instruction in Christianity is not so universal as might be wished, and in some cases the elder boys and girls need a great deal of leading before they will see how to draw the most obvious inference from a story or parable." Nor does it neutralise the emphasis and particularity of the witnesses whom we have called on the other side, if we find Mr. French, for instance, in the same year reporting that there is also manifest on the part of many teachers, "a thoroughly earnest endeavour so to teach the children entrusted to them in this important respect, that the result may be, if not there and then, yet by God's blessing, in time to come, real, vital religion, sanctifying and making happy their life, and tending to make them good men and women, eager to do their duty both to God and man." Such an aspiration—for it is nothing more—is exceedingly pious and proper on the part of a clerical inspector, and it is one in which we ourselves devoutly share. But what we want to know is whether it is practically realised. This, however, Mr. French does not tell us, though when we find him acknowledging that "such a result as this may to some persons appear to be Utopian, and may not perhaps be achieved in many cases out of a dozen," we venture to form our own conclusions in the matter. If they were Sunday-schools instead of day-schools whose reports we were considering, what would Mr. Whittingham expect? From the earnestness of his tone we are sure that he would look for many instances of deep religious impression, for happy changes produced in character, for manifestations of simple childish attachment to the truths of the Gospel; nor would he, we feel confident, be satisfied with merely general and sentimental descriptions of the good results which might, could, or should be expected. Let him search for anything of this kind in the reports of those whose duty it was down to 1870 to examine into the religious teaching in the day-schools. If such results were in any cases manifest, there was no reason whatever why they should not have been reported. Such testimony as this would have done more for the cause of denominational schools than all the unchristian passion now excited by school-board elections. But as the case stands, Mr. Whittingham will find it hard to meet our facts with anything but opinions which are nothing to the point.

We are happy to find it acknowledged that "nearly every child who attends a public day-school also attends a Sunday-school." We believe the case might be put much more strongly; for there is little doubt that even yet a very considerable number of the most neglected classes in the population find their only instruction in Sunday-schools. Mr. Whittingham however adduces this fact, not, of course, with a view of showing that religious instruction may be safely left to Sunday-schools, but to urge that our accusation against the religious teaching in day-schools might be made with equal justice against the former. His argument is in effect this—that the artisan class, whose notorious indifference to public worship we trace in no small degree to the lifeless religious drill of their childhood, were also attendants at Sunday-schools, and that the prevalent apathy may quite as fairly be attributed to these. The argument is plausible; for where two antecedents precede a consequence it is often difficult to say whether the cause should be regarded as single or double. And in this case, where the imperfections which even the most enthusiastic teachers do not deny to exist in Sunday-schools, must needs impede or pervert the highest influence of these institutions, the difficulty of justly dividing the responsibility must be candidly confessed. But in the first place we submit that the good work of Sunday-schools is much hindered by the secular teacher's invasion of their proper province. The attention and intelligence for which according to credible testimony the scholars of the Manchester secular school were remarkable in their Sunday-classes were owing, we imagine, not so much to any superiority of mental discipline in their daily instruction, as to the freshness and interest occasioned by a complete change both in the subject and the method of teaching. Children who associate the Bible and spiritual religion with the drill and the taskwork of the day-school are not very likely to approach such subjects with any eagerness of interest on the Sunday; and thus, by attempting what in nineteen cases out of twenty is, as facts clearly prove, practically impossible to him, the State-paid master involuntarily hardens the heart of the child against religious inspirations, which might reach him from the voluntary devotion and loving sympathy of the Sunday-school teacher.

But farther, taking the case even as it stands, we believe it may be shown to the satisfaction of all who are represented by Mr. Whittingham, that the influence of Sunday-schools in propagating vital religion is out of all proportion to anything that is even claimed on behalf of day-schools. Our correspondent is a religious man, and is able to judge: let him then ascertain for himself, as he may easily do, how many of the poorer members of the churches at hand received their first religious impressions in the day-school; let him then compare the number of those who trace the beginning of their religious life to their Sunday-school teacher. We think we might venture to stake the whole question upon the results of such an inquiry. Besides, while the scholars of denominational day-schools, unless restrained by some other influence, almost uniformly abandon public worship as soon as they have any real choice in the matter, the scholars of our great Sunday-schools,—and we might specially name those in the north,—are easily kept in regular attendance both on instruction and worship up to adult age, and often beyond. Perhaps the most religious population in the United Kingdom is that of Wales; but will anyone have the hardihood to assert that the Welsh people, embittered by the predominance of an alien Church, derive one touch of religious emotion or one gleam of spiritual light from the religious teaching in the so-called national schools? On the other hand, the development and organisation of the Sunday-school system in connection with all the Free Churches of Wales, is too well-known to need any explanation from us. And we ask men like our correspondent whether, in view of the wonderful results produced in Wales by the alliance of Sunday-schools with an earnest ministry, they do not feel it to be somewhat of an insult to our Church life in England to insinuate that but for the drill of the day-school, the poor would lose the blessings of religion?

But admitting, as all parties must, that the influence of religion falls lamentably short of our desires, what, we ask, does our correspondent suggest? If, says he, our statement were borne out by facts, "surely it would not support the removal of all religious instruction from our day-schools, but would rather enforce the necessity for more religious teaching, and that of a definite and intelligible kind." Which is as much as to say, that if a man's dinner taken in the hurry of business does not agree with him, but only promotes indigestion, while if taken quietly at home it nourishes and strengthens him, the proper remedy is that he should eat more and eat faster in the City. Our point is, and facts prove it, that by the very necessity of the case, the sort of religious teaching insisted upon is incongruous with a system of national schools, and therefore produces such evil results as always arise when incongruities are forced into ill-assorted union. And the remedy proposed is, that more of this sort of teaching, and more definitely of this sort, should be given.

Mr. Whittingham's suggestion would lead us into a branch of this subject from which we expressly excluded ourselves in the Supplement which he criticises. But we cannot forbear asking him, since he insists on definite religious teaching, what are those "sublime but simple truths of the Gospel" which he would have taught at the expense of the ratepayers, and with the authority of public opinion? Are they, for instance, such as the incarnation and the atonement, together with the infallible authority of the Bible? However much we may sympathise with him in his reverence for these truths or principles, neither he nor we can blind our eyes to the fact that they are earnestly disputed, and even regarded with serious dislike, by a very considerable number of our fellow-subjects. We had always supposed it to be a fundamental principle of Nonconformity that any application of public money to favour directly or indirectly the disputed religious opinions of even the majority, is a distinct violation of religious equality, sure to react in spiritual paralysis on the sects whom it is sought to favour. But let that pass. As a practical matter, and looking at the state of public opinion, does our correspondent or any one else suppose that the Unitarians or the Rationalists will quietly allow the board schools to be made a national propaganda against their opinions? No matter whether they are reasonable or not in objecting to an injustice which orthodox Nonconformists have always repudiated in their own case, we know that they are doing it; that they will persist, unless put down by force; and that the attempt to define "the sublime but simple truths of the Gospel" which are to be taught in our national day-schools, will make these schools the centres of an inveterate religious strife, which will do more to expel the spirit of the Gospel from the land than any persecution that ever raged. When Mr. Whittingham defines, as all legal arrangements ought to be defined, the precise truths which he proposes that the nation shall teach, we shall be happy to enter upon the subject again.

Meantime, we are glad to learn our correspondent's satisfaction with the "spiritual influence exerted in the Manchester secular school." Not we, but Mr. Benjamin Templar described as *religious* teaching the moral lessons given in that school. If we use the term "secular" as descriptive of our principle, it is not because we believe that influences in favour of morality and reverence should be wanting, but because the terms religious and secular are commonly accepted in definite and distinct senses, the one to describe dogmatic utterances concerning things spiritual and invisible, the other to describe the immediate and sensible arena of knowledge which so far as scientifically determined, must needs be accepted by all. Whether the words are rightly thus used, we shall not presume to decide. But if our correspondent and those whom he represents are contented with the religious character which is attributed to the Manchester secular school, we trust we may count upon their aid in extending such schools throughout the land.

## NEW ETHICS OF QUOTATION.

*To the Editor of the Nonconformist.*

SIR,—I think it is time that some notice should be taken of certain remarkable and persistent representations that are being made by Church Defence lecturers and speakers throughout the country. The object of the statements that are made is generally to damage the character of the Liberation movement, as well as the reputation of some of the leading advocates of that movement. Sometimes, no doubt, a little temporary success attends this sort of thing. My object in now writing is slightly to diminish that success.

1. *Mr. Miall on Church Property.*—The following quotation is often given as from Mr. Miall:—

> There remain now only the Church edifices to dispose of, and we shall have completed our task. With the exception of cathedrals, which perhaps might be kept up for other public purposes than ecclesiastical, we think they might be fairly made over in perpetuity to the inhabitants of the parish in which each may be situate—to be sold, rented, or given, as the rate-payers may determine.

This, Sir, is a quotation from a lecture delivered by

Mr. Miall some twenty-two or twenty-three years ago, and republished by the Anti-State-Church Association in 1851 under the title of "What is the Separation of Church and State?" The quotation is correct as far as it goes, but the words following are invariably omitted. These are:—

*That, under any feasible arrangement, they will generally remain in the hands of Episcopalians is contemplated by us with no regret. Ours is no warfare against a sect—and in the adjustment of details in the settlement of the great question we have at heart, we are prompted, not merely to do justice, but to practise generosity.*

What Mr. Miall has since said upon this subject is, of course, also not referred to.

2. *The Ecclesiastical Census.*—It is often stated that the Dissenters have objected to a repetition of the Census of Religious Worship which was taken in 1851. This is the reverse of the truth. In 1860 Sir George Cornewall Lewis, who was the Home Secretary in Lord Palmerston's Government, proposed to inquire into the religious profession of every inhabitant of the kingdom. This proposal was resisted on the part of Dissenters, and Mr. Baines, in committee on the Census Bill on July 11, 1860, proposed to omit the words "religious profession" from the inquiries to be made. Mr. Baines then said:—"It was absurd to say that the Dissenters were afraid of avowing their religious opinions, but there was an obvious distinction between a free avowal and the acknowledgment of the right of the Government to make the proposed inquiry. It was said that the Dissenters were afraid of the results of a religious enumeration. That was an entire mistake, and he had given notice of an amendment, which he believed would have afforded the means of obtaining the best and fullest religious statistics." In consequence of the opposition to this proposal the Government abandoned it, and Mr. Baines thereupon proposed the following clause:—

That the Secretary of State shall, so far as is practicable, cause inquiry to be made and returns to be obtained of all places of worship, schools, and educational establishments, similar to those obtained in the Census of 1851, under the heads of "Religious Worship" and "Education."

Mr. Baines, in moving the clause, said that "he was of opinion that it was desirable to have the fullest and fairest census—religious and educational." This clause, however, owing to the opposition of Churchmen, was negatived.

In 1870 the proposal to take a census of religious profession was not made by the Government, but took the form of an amendment to the Census Bill, moved by Dr. Ball from the Opposition side of the House. Dr. Ball's proposal was, on July 26th, rejected by 96 to 77.

3. *Parliamentary Grants for Religious Worship.*—It is stated that Dissenters have received, and do receive, help from the public taxes towards the support of religion, and reference is made to a Parliamentary return "of 1844" in proof of the statement. The manner in which the statement is usually made is to challenge Dissenters to prove that the Church has received any Parliamentary grant for the last fifty years. The facts are these. In 1843 a return was issued (Parl. paper 572) of "Religious Worship and Church Property." It is perfectly true according to this return, and true also in fact, that no grant of public money has been made for the clergy of the Church of England for the last fifty years, and no grant for building churches since 1824. But let us look at *all the facts*. The return referred to is a statement of the Parliamentary grants in aid of religious worship and Church property from the year 1800 to the year 1843. From this return we find that the following sums had been granted to the Church of England:—

CHURCH OF ENGLAND.

| | | | |
|---|---|---|---|
| Issued to the Commissioners for building churches, pursuant to 58 Geo. III. c. 45 | £1,000,000 | 0 | 0 |
| Ditto, 5 Geo. IV. c. 103 | 500,000 | 0 | 0 |
| Amount received by ditto from various specified sources | 89,406 | 9 | 8 |
| Grants of Parliament to the Governors of Queen Anne's Bounty for the Maintenance of Poor Clergy, from 1809 to 1820 | 1,100,000 | 0 | 0 |
| Amount paid by the Paymaster of Civil Services | 2,043 | 19 | 2 |
| Drawback on materials used in building churches | 244,196 | 9 | 6 |
| Total | £2,935,646 | 18 | 4 |

During the same period the following grants had been made to Protestant Dissenters in England:—

PROTESTANT DISSENTERS IN ENGLAND.

| | | | |
|---|---|---|---|
| Amount issued from 1801 to 1834 | £124,384 | 14 | 6 |
| ,, paid by Paymaster of Civil Services from 1834 to 1842 | 16,526 | 10 | 3 |
| Total | £140,911 | 4 | 9 |

It will not be a matter of information to state that the grant to Protestant Dissenters was the grant called the *Regium Donum*. Nor shall I be stating anything new when I say that this grant was, for very many years previous to its abolition in 1854, protested against by the great body of Dissenters in England; and that it was voted in Parliament against the expressed wishes of the Dissenting members of the House of Commons, who, year after year, divided the House upon the question, until the Government consented to its withdrawal. The Dissenters, in consistency with their principles, opposed this "gift," because they held that Parliament had no right to vote any money for religious purposes. Those who know these facts will estimate at their proper value the attempt to charge them with an inconsistency in allowing this money to be received. No sum of money has been received by Protestant Dissenters from Parliament since this successful opposition.

The return in question also gives the sum received for the Irish Established Church and by Roman Catholics and Protestant Dissenters in Ireland. Adding these the following is the total:—

GRANTS.—ESTABLISHED CHURCH.

| | | | |
|---|---|---|---|
| Church of England | £2,935,646 | 18 | 4 |
| Ireland, for Endowment, Erection of Churches: Relief of Tithe Arrears, and Drawbacks | 1,749,818 | 0 | 0 |
| Total | £4,685,464 | 18 | 4 |

The following grants were, during the same period, made to the Church of Rome and to Protestant Dissenters:—

GRANTS.—DISSENTERS.

| | | | |
|---|---|---|---|
| England | £240,911 | 4 | 9 |
| Protestants, Ireland | 878,736 | 9 | 2 |
| Catholics, Ireland | 365,007 | 1 | 2 |
| Total | £1,484,654 | 15 | 1 |

The grant to Protestants in Ireland was the Irish *Regium Donum*, and that to Roman Catholics the Maynooth grant; both of which owed their existence and continuance to Churchmen.

4. *The Voluntary Principle in the Church.*—It is stated, at Church defence meetings, that it is estimated that during the last fifty years, or, as some say, "from the beginning of the century," Churchmen have given the following sums for religious purposes:—

£25,000,000 for the erection and enlargement of churches.
£30,000,000 for the endowment of those churches.
£15,000,000 for the building of schools.
£5,000,000 for parsonage houses.
Total, £75,000,000.

It is not sought to deny the accuracy of these figures, or their value in showing how well the Episcopalians are able, when obliged, to support their own Church, and how liberal have been some of their contributions for religious purposes; but it is reckoned that the contributions of Dissenters for similar purposes are more than 4,000,000*l.* a-year. But if the above sum extend over fifty years only, the average amount contributed by Churchmen is 1,500,000*l.* a-year. The Wesleyans alone, for many years past, have expended an average of a quarter of a million sterling in the building and repair of places of worship.

5. *Dr. Pye-Smith and the Liberation Society.*—The authority of Dr. Pye-Smith is sometimes quoted in condemnation of the proposal to devote ecclesiastical property to national uses. Dr. Pye-Smith is represented to have said,—"Some would recommend the resumption, or rather it would be the assumption—for the State could not resume what it never gave—of the Church property by the Government. This, to my apprehension, would be downright robbery. May our country never be dishonoured by it! I trust that no spoliation will ever be suffered."

Dr. Pye-Smith's actual words were as follows:—"I know, however, that there are some, and those persons of unquestionable moral excellence, and who would abhor any violation of what is strictly just, who would recommend the resumption, or rather it would be the assumption—for the State could not resume what it never gave—of the Church property by the Government, as part of the desired reform. This, to my apprehension, would be downright robbery. May our country never be dishonoured by it!"

These words were written in 1835, and in 1844 Dr. Pye-Smith joined the Anti-State-Church Association, and took part in the first conference. The second law of the association, as then adopted, was as follows:—"That in matters of religion man is responsible to God alone; that all legislation by secular Governments in affairs of religion is an encroachment upon the rights of man and an invasion of the prerogative of God; and that the application by law of the resources of the State to the maintenance of any form or forms of religious worship and instruction is contrary to reason, hostile to human liberty, and directly opposed to the Word of God."

At one of the sittings of that conference, also, a paper was read on the meaning of the words "Separation of Church and State," in which it was held that the separation must involve—

The separation of Church and State, consequently, must involve:—

1. The repeal of all those laws which make the profession or disclaimer of any form of religious belief, or the subscribing of any declaraction containing a pledge of a certain line of conduct towards any religious body, a necessary qualification for the exercise of any public office or employment; or which confer on the ministers of any form of religion, as such, the right to fill any Parliamentary station or public office, or to exercise any public duty; or which permit none but the ministers of a particular faith to conduct the services of religion on occasions of State ceremonies, and before the two Houses of Parliament and other national bodies and institutions; or which devote money taken out of the Parliamentary taxes, or out of any branch of public revenue, or any public lands, public buildings, or other public property, to the sustentation of any form of religious worship; or which confer exemptions from public payments, or create distinctions of any nature, honourable or otherwise, founded on the profession of any form of religious belief.

2. The enactment of laws for the entire abolition of public exactions in support of any form of religious faith, and for the resumption by Parliament (having regard to the life-interests of present possessors), and application to strictly national purposes, *of all lands, buildings, and other property, at any time given by the Crown, or by Parliament, for the sustentation of any form of religious worship, or for the exclusive use of bodies of men professing a specific form of religious belief.*

Still, Dr. Pye-Smith remained, for many years, a member of the Anti-State Church Association.

6. *Mr. Toulmin Smith on Church Property.*—Mr. Toulmin Smith's evidence on Church property, given before the House of Lords' Committee on Church-rates, is usually quoted as that of "an eminent Dissenting minister." Mr. Toulmin Smith was a London barrister, and, as he stated himself, it "might be rather difficult to say" to what denomination he belonged.

7. *Mr. George Potter and the Church.*—I find the following in the *National Church* for the present month, and it has since been widely repeated:—

Mr. George Potter is going about the country lecturing and speaking, as a deputation from London, upon disestablishment. At a meeting held at Burton-on-Trent, on Tuesday, February 20, he made the following veracious statement. It will be found in the *Burton Chronicle* of February 23:—

The clergyman at St. Bride's, Fleet-street, London, was in the receipt of 2,000*l.* a year, or at the rate of 80*l.* for each attendant. ("Shame! shame!") It was a shame, indeed, that upwards of ten millions of money should be subscribed to the Church of England, where only one-third of the people attended. It was unfair for Parliament to vote such a sum out of the taxes of the country, besides giving to the bishops the privilege of sitting in the House of Lords.

According to the *London Diocese Book*, which is published by authority, the gross income of St. Bride's, Fleet street, is 400*l.* a-year, so that Mr. Potter has given the vicar five times the income he really has from his living; and then he adds, "that Parliament votes ten millions a year *out of the taxes* to support the Church," the truth being that Parliament never votes one penny for the Church, and that the whole income of all the bishops and clergy amounts to about four millions a year, and is all paid out of the Church's own property, without costing the people of England one farthing.

Will it be believed, Sir, that Mr. Potter has never made either of the statements referred to? What he has said, making no reference to the incumbent, is that the ecclesiastical revenues of St. Bride's are 2,000*l.* a year. The authority for that statement is a vestry meeting of St. Bride's, held in October of last year, and the statement is perfectly correct. Nor has Mr. Potter once said that "Parliament votes ten millions a year out of the taxes to support the Church." What Mr. Potter has said is, that the annual value of all the Church revenues and property of every description is ten millions a year. This is a rather different thing from saying that Parliament votes that sum for the support of the Church, but it appears to suit our opponents to put it in that way.

I could add largely to these illustrations of the "Ethics of Quotation," but for the present I have probably written enough. Allow me to add that I do not credit all Church defenders with wilful misrepresentation in these matters. The longer one lives, the more one learns that conscious and wilful dishonesty is very rare, but carelessness and recklessness are not so rare. One copies another, and, indeed, for the most part, Church defenders do nothing but copy each other. They all seem to lecture from the same brief, containing the same quotations, so that, when you have answered one, you have answered every one.

I remain, Sir, your obedient servant,

HERBERT S. SKEATS.

## THE DISESTABLISHMENT MOVEMENT.

### BRADFORD.

On Thursday evening a public meeting, called at the instance of the Working Men's Committee for promoting the separation of Church and State, was held in the Mechanics' Institute, Bradford. There was a very large audience. Mr. ABRAHAM SHARP occupied the chair, and after referring to Mr. Miall's motion last session, and some of the arguments of the defenders of the State Church, he said he hoped Mr. Miall would carry his motion for inquiry into Church revenues. If he succeeded in getting a Royal Commision to inquire into the question, they would get an amount of knowledge which would enable them to form a better judgment, and if it was shown that the Church held nothing belonging to the State, then there could be no loss to the Church party by separation from the State. (Applause.) They would certainly lose some positions which were connected with the State, and to which appointments were made by the Prime Minister and the Privy Council, but still if they were men of ability they would always find support when the Church was under the control of Churchmen themselves. The tendency of the times was to separate Church and State, and if they would look through Europe they would see that this was almost the only country in Europe where the Church and the State were connected to such a large extent. They could not but look at the Church as a political institution. They had also found that the clergy to a man had opposed any steps being taken to advance the people in a political sense. He believed it would be to the advantage of the people of this country, religiously and politically, if the Church was separated from the State, and he was glad to see that the question had been taken up throughout the country.

Mr. GEORGE DEMAINE moved:—

That believing the union of Church and State to be an in-

jury to both, this meeting regards with great satisfaction the increased attention which is being given to the subject on the part of working men.

He said he had no fault whatever to find with the dogmas taught in the Church, but he did demur to the policy of the Church being connected with the State. (Hear, hear.) He thought that the connection was injurious to the State, because the Government had not the special training necessary for the government of the Church. He could not see the qualification of the Government for a duty of this kind, and he considered it was their duty to exercise their civil functions and leave religious matters to other people. He also believed that to the Church, in a religious point of view, the connection was an evil, and he thought if a separation took place there would be a greater amount of freedom in the Church, and a greater freedom among its ministers. (Hear, hear.)

Mr. HOLMES, London, in a few remarks, seconded the motion.

Mr. E. THOMAS supported it. He rejoiced that these working men's associations were being established, and he was equally glad that Church Defence Associations were being formed, because they would be able to have the subject thoroughly discussed through those means. He desired that they should have free, open, and manly discussion by each party, that they should give and reply to lectures, so that the public might judge who was right and who was wrong, and then act accordingly. (Hear, hear.) He was glad, therefore, that a Working Men's Church Defence Association had been established in Bradford, and that they had held a meeting. The meeting to which he referred was held in the saloon of St. George's Hall, and from the newspapers he ascertained that there were eleven speakers. Out of that number four were ministers of the Church, one was an alderman of the borough, another chief partner in a manufacturing concern, a seventh was at the head of a well-known firm of solicitors, and the eighth used to be a provision dealer and a freeholder. None of these, he thought, were the kind of persons understood as "working" men; and with regard to the other three he did know them at all. He then proceeded to criticise the speeches made at that meeting, and observed that one gentleman had said that one of the objects of the association would be the dissemination of truth with regard to that question. He should be very glad if this was carried out; but he would call attention to one observation which was made in the course of the meeting. One of the speakers stated that in Bradford the Independents had not one school, and the Baptists had only two or three. Now, he (Mr. Thomas) could assure them that at the time this observation was made, there were no less than seven Independent schools in Bradford. If the speaker to whom he had referred did not know that, he (Mr. Thomas) felt sorry that such an ignorant man should have been put up to teach the public. Mr. Thomas then went on to reply to other points advanced at the same meeting, and speaking of the charge brought against the Liberationists of robbery and spoliation, he referred them to a letter which appeared some time ago in a London paper. In that letter it was asked whom would they rob? Certainly not the persons who had given the money to the Church, for they had been dead many years; not the clergy, for they had only a life interest in it, which would be secured to them; not the mass of the people, because if Parliament did a certain act it was through the influence of the mass of the people; and it could not be the unborn, because they did not exist, and therefore had no right to it. The question was asked, then, whom did they rob? He would leave that to their opponents to answer, because he was himself unable to do so.

The resolution was then put and carried by an overwhelming majority. The Chairman said that only four persons voted against it.

Mr. JAMES MYERS moved:—

That being convinced that more full and accurate information concerning the nature and working of the State Church in England and Wales would help to bring about its disestablishment and disendowment, this meeting rejoices that it is the intention of Mr. Edward Miall, M.P., to move the appointment of a Royal Commission to inquire into the origin, nature, amount, and application of its revenues, and expresses the hope that the friends of religious equality will give him their sympathy and earnest support.

Mr. JOSEPH KING seconded the resolution, and it was carried.

Mr. JOSEPH FAWELL, in moving a vote of thanks to the chairman, observed that if the members of the Church Defence Association were sincere in wishing to spread the truth on this question, he should expect to see them support Mr. Miall in his motion for a Royal Commission of inquiry. The motion was briefly seconded and acknowledged by the chairman.

## LIVERPOOL.

A public meeting, in connection with the Liberation Society, was held on Thursday evening in the Liverpool Institute. Lieut.-Colonel Trimble occupied the chair, and there were also on the platform the Rev. J. G. Rogers, S. Pearson, J. H. Robarts, R. W. Thompson, J. Durrant, A. Goodwin, J. B. Meyer, W. N. Perkins, J. A. Macdonald, J. A. Davies, Colin Brewster, Messrs. W. Crosfield, Morgan, W. Medley, Dr. Gee, Dr. Waite, Messrs. M. Robinson, G. Golding, J. Irvine, R. Ruck, J. Hughes, W. Davies, E. Haberton, J. Patterson, W. Sanderson, Clarkson, and H. H. Golding, &c.

The CHAIRMAN in his opening speech remarked that the supporters of this society held that an Established Church was detrimental to the spiritual interests of the country—(applause)—because they believed that a Church should draw into its limits only those who had natural affinities, and spiritual affinities, to the doctrines, to the form of worship, and to the creed that that Church might hold. (Applause.) It was said that one advantage of an Established Church was that it put an educated man into every parish in the country; but it was a curious thing that, after having had these men in every parish for several hundreds of years, at the present moment it was a notorious fact that the most ignorant peasantry in the world was to be found in the country parishes of England—(Hear, hear, and applause)—and if they looked from the country to the town population they would see likewise that that theory of the Establishment would not hold good; for it was a fact that in the large towns the parochial system had been a failure. In asking that the Established Church should be disendowed the Nonconformists were charged with being robbers; but in regard to this he had to say that no great change had ever been proposed without its advocates having been met by that same charge. The Chairman proceeded to adduce arguments why the State had a perfect right to assume the property of the Church, remarking that there was no statesman of any repute nor no great legal writer but held that the State had an undoubted right to deal with the property of the Church. (Cheers.) The Chairman concluded by apologising for the absence of the Rev. H. Stowell Brown, who was to have moved one of the resolutions.

Mr. WILLIAM CROSFIELD, in a brief speech, moved the first resolution, which was as follows:—

That this meeting, believing that the principle of a Church Establishment is wrong in theory, and that in practice it is detrimental to the interests both of the nation and of the favoured Church, accords its hearty support to the Society for the Liberation of Religion from State Patronage and Control in its efforts for the disestablishment and disendowment of the Churches of England and of Scotland.

The Rev. ALEXANDER GORDON seconded the resolution, and in doing so replied to several arguments on the opposite side. Speaking of the future of Nonconformity, he said that if so much had been done already, more than that would be done in the time to come. He believed that the future of the nation was in the hands of Nonconformists. (Applause.) The great question of the day was the education question. Some people thought that the country was now in the thick of that question. That was not his opinion; he thought they had only got to the beginning of the battle. (Applause.)

The Rev. J. G. ROGERS, of Clapham, a deputation from the Liberation Society, having addressed the meeting,

The Rev. SAMUEL PEARSON, M.A., moved the second resolution:—

That a petition to the House of Commons be signed by the chairman and secretary, on behalf of the meeting, in favour of the motion of which Mr. Miall has given notice for a complete return of the value of all property now enjoyed by the Established Church of England, and that the members of Parliament for Liverpool be requested to support the prayer of the petition.

It was not as a Nonconformist that he (Mr. Pearson) appeared there, but as a citizen, and he thought that the citizens of the country were under a deeper debt of gratitude to Mr. Miall than Nonconformists. (Applause.)

Mr. JOHN PATTERSON seconded the resolution, which, having been put to the meeting, was declared carried unanimously.

A vote of thanks was then passed to the chairman for presiding, and to Mr. Rogers, and the meeting separated.

## STORMY MEETING AT PARKGATE, SHEFFIELD.

(From the *Sheffield Independent.*)

One of the largest meetings ever held at Parkgate, and certainly the most disorderly and riotous that has been held for some time in this neighbourhood, took place in the Temperance Hall, Parkgate, on Thursday. The meeting was convened by placards, announcing that a deputation from the Liberation Society would attend to explain the views of the society. Before the hour appointed the room was literally packed, and it was evident from the commencement that the proceedings were not going to be of the most orderly character. On the reporters entering the room they were received with a perfect hurricane of yells, "booing," cat-calls, and cheers, and for some considerable period the noisy spirits present gave vent to their feelings in the most deafening uproar. At length Mr. John Black, of Parkgate, was elected to the chair, and the Rev. John Fisher, of Sheffield, and Mr. John Andrews, of Leeds, mounted the platform amidst a storm of "booing," whistling, shouting, and applause, that lasted some minutes. In commencing the proceedings, the Chairman reminded the audience that a meeting which was held about twelve months previously for the discussion of the same question had been most orderly, and he hoped the present meeting would behave in the same manner. (Cheers.) If that meeting would hear the speakers patiently, he would promise them that the other side should have a fair hearing to explain their arguments. The Rev. J. Fisher rose, but he was received with a storm of whistling, "booing," and hooting. Every time he attempted to speak the uproar recommenced, and after several attempts he gave up the effort in despair. The Chairman begged the meeting to be orderly and hear Mr. Fisher, mentioning that that gentleman was perfectly willing to come again to Parkgate, when the question could be properly argued. Mr. Fisher then read a resolution, but the noise was so great that not one sentence could be heard. He then said he had laboured hard for Rawmarsh and Parkgate in past years, and he considered the conduct of the meeting most ungrateful and cowardly. (Renewed uproar, which lasted several minutes.) The Rev. E. Wynne, vicar of Parkgate, informed the meeting that he had secured the services of Dr. Massingham to come to Parkgate, and if Mr. Fisher would meet him he would write to the doctor and ask his opinion. (Cheers.) Other conversation ensued amid the greatest uproar, and at length Mr. Fisher again rose, and although continually interrupted, moved:—

That in the opinion of this meeting, it is desirable that there should be a separation of the Church from the State, as the result of national conviction.

They could not find in God's Word one solitary passage that would justify the union of Church and State as at present. (Mr. Wynne: "Nonsense." A Voice: "Let's have a song," and some one commenced "If ever I cease to love.") The Established Church had always hindered the true progress of the people. They never gave way in any single measure until the Dissenters compelled them. (A Voice: "Let t'other chap speak," and great uproar.) There had been more jobbery in the Church of England than in all the other departments of Her Majesty's Government. At this period some one gave vent to a tremendous yell, and Mr. Fisher remarked that the individual wanted an orange to suck. Some one held up an orange, and there was immediately the greatest confusion, the whole of the audience rising up, and many standing on the seats. So alarmed was a person near the door, that he at once set off to Rotherham for a reinforcement of police, and Mr. Inspector Horne arrived shortly after. Mr. Fisher then proceeded to give statistics as to the revenues of the bishops, but was interrupted at almost every sentence. Mr. Andrew, Leeds (district agent of the Liberation Society), seconded the resolution). After a short address he sat down. The Rev. E. Wynne then rose amidst loud applause and some "booing" to propose an amendment. Before doing so, he proceeded to rebut the argument of the previous speakers. He then proposed—

That, regarding the Established Church of England as a real blessing to the land, and as a great bulwark of civil liberty and religious freedom, and that the time-honoured union of Church and State is advantageous to both, we deprecate any attempt to disestablish the Church, or deprive her of endowments voluntarily given to her by the piety and liberality of our venerated ancestors.

Mr. B. Sorsby seconded the amendment. The Rev. J. Fisher having announced that he would be at Parkgate to meet Dr. Massingham, the Chairman put the resolution and amendment to the meeting, when the former was carried by a large majority, amidst tremendous cheering and uproar. The meeting concluded in a most disorderly manner with a vote of thanks to the Chairman.

HIGHTOWN, CLECKHEATON.—On the 4th March the Rev. F. Myers delivered a lecture in the United Methodist Free Church, on the "State Church a Failure." The chair was taken by Mr. E. Walsworth, who spoke heartily in favour of separation. Mr. Myers then delivered a lecture which was received with rounds of applause, and the meeting separated in the usual way.

## MEETINGS IN HAMPSHIRE.

ROMSEY.—On Tuesday last the Rev. W. Heaton, of Shirley, lectured in the Town Hall on "What do we mean by the separation of the Church from the State?" Mr. Heaton spoke for an hour and a half, and was frequently applauded.

COWES.—On Friday Mr. Heaton gave a second lecture at Cowes in the Foresters' Hall, where there was a good attendance. The chair was taken by Mr. M. Dear, who filled the same office on a previous occasion, and on the platform with him, besides the lecturer, were the Rev. C. Bentley (Free Wesleyan), the Rev. F. H. Williams (Independent), and Mr. G. Sparks (Baptist). Mr. Heaton's lecture was admirably received. At its close the meeting was addressed by the Rev. C. Bentley, the Rev. F. H. Williams, and Messrs. Phillips and Sparks, and a vote of thanks to the lecturer and chairman was carried unanimously.

## NONCONFORMISTS AND THE EDUCATION QUESTION.

At a meeting of the executive of the Manchester Nonconformist Association held on Monday, the following resolution was passed:—"That this committee would call attention to the expressions used by the Prime Minister in the debate on the University Tests (Dublin) Bill, and would very strongly condemn the policy which appears to be foreshadowed by them, as indicating a disposition on the part of the Government to make concessions to unjust and exorbitant claims of the Ultramontane priesthood; and would renew with increased emphasis their protest against the denominational principles of the English Education Act, of which such a policy in Ireland forms the logical consequence."

A disgraceful scene occurred at a public meeting in Wigan on Friday night. The meeting was convened by the local Nonconformist association for the purpose of considering the Education Act. The Church party in the town organised for the occasion a powerful opposition, which manifested itself at the outset of the meeting. The speakers were interrupted, and at length the state of matters became so bad that the chairman, finding he could not control the turbulent spirits, left the chair. A body of Churchmen thereupon made a rush to the plat-

form, and a general fight began, but was promptly checked by the appearance of a large force of police. The Churchmen then adopted a resolution deprecating any interference with the Act.

The *Spectator* of Saturday contains three letters on this subject. One is from Mr. Leatham, M.P., who, in opposition to Mr. Seebohm, contends that the whole position of the teaching-at-any-price-party is fallacious.

When we venture to demur to all this, and to intimate that it would have been better to have waited until public opinion, already ripening rapidly, had enabled us gradually to supplant what I ventured to call "a system of goody schools devoted to the teaching of catechisms and creeds," and "founded not to educate but to indoctrinate the people," by a national organisation worthy of the name, and to the schools of which the working-classes would gladly have sent their children without the introduction of the spy and the policeman, we are immediately knocked over by "the million of children who are still in the streets, and who ought to be at school."

Well, we reply that this is precisely how Philanthropy misses her way in legislation. She snatches at an immediate good, to the neglect of those principles the recognition of which alone can make it solid and enduring.

So now we are to have universal compulsion on the back of the denominational system, in other words, in Roman Catholic districts Protestant children are to be forced into Roman Catholic schools, and in Church of England districts Dissenting children are be forced into those of the National Society's Schools, in which, to use the official language of that society, "the whole school-time of a child should gradually lead up to" his absorption into the Church. And in order that this compulsion may be carried out, Mr. Forster assures us that the 25th clause must be maintained.

Dr. Alexander Raleigh also enters the lists against "B. K. A" (a Nonconformist layman) avowing his adherence to the formula—united secular and separate religious education, not as an ideal case, but as applicable to the England of to-day. Else what is to be made of the position of the Government, and their supporters on this question:—

Have they not repeatedly, ostentatiously proclaimed themselves responsible for *only* the secular parts of the school instruction? Have they not won their little triumphs over us again and again, by demonstrating that the amount of money paid by the department has always been less than the proper secular expense? I am afraid your correspondent's furious attack upon our "simple formula" may suggest in some minds uncomfortable doubts of the perfect sincerity of the Government in such statements. "Perhaps, then, all this talk in their part has been intended only to pacify or please the multitude, or as due homage to a vague public sentiment, but without the least idea that for practical purposes any division could be made, and especially these, their professions have been without detriment to "the indirect claims of the clergy to possess themselves, secretly and suddenly, of the future education of England"! So think not I. But so, as it seems to me, your correspondent teaches men to think. Clearly, if he believes the Government honest in their declarations, he ought to do for them the same kindly office he assigns to "all rational Nonconformist laymen" in respect to their clerical leaders—he should insist upon them harking back on wiser tactics. I predict that they will not listen to the voice of the charmer. They know which way the thought of the country is going, and I believe they mean to bear it company. All that the Nonconformists ask is that this distinction, so abundantly recognised in words by the Government, and the limitation of their own action to the secular part of education shall be made for the country a *reality*, and so fixed in the settled order of law and custom as to be beyond the reach of those assaults, surprises, changes, which cannot but be painful for all concerned, but which will certainly continue and be renewed as long as the Education Act remains unaltered.

Dr. Raleigh does not expect a complete, but only a workable separation between secular and religious education, and thinks that those would do good service who try to discover it, far more than by marching up and down warrior-like. He predicts that compulsion will not be obtained this year or next, and says that in what Nonconformists call "the means" there are principles involved, and imperilled, of almost as much consequence as "the end" they are supposed to promote. Dr. Raleigh denies that they are engaged in a crusade against the Bible, or that Mr. Dale and himself went to Edinburgh to "expel the Bible from the schools":—

When your correspondent wrote these words, there must have been lying before him this sentence, occurring in the general programme which Mr. Dale and I went to Edinburgh to support:—"That this meeting deems the religious instruction of the young an object of supreme importance, which ought to be prosecuted with the utmost care, and *with no less constancy* than the branches of secular instruction, &c. Sir, we do need the Bible much, and in some other places besides the primary schools.

But they were "narrow" and "intolerant":—

All one can say to a charge like this is that we think we are asking nothing for ourselves which is not to be possessed by all our fellow-citizens, and that we *feel* broad, and are at heart men of good-will, longing much to be at peace.

No part of the indictment against them was more unfounded than that which imputed sectarian motives and aims:—

I have myself often said, as I have often heard it said by others, ir. that "stiflingly clerical atmosphere" which makes your correspondent sneeze so alarmingly, that in the event of our views prevailing we are *not* likely to make any denominational gains by it. We have been increasingly looking at the whole question in its national aspects. Jealousy of the Church of England? No such thing. We wish—as, if we are hristian men, we ought to wish—that the Church of ngland may be pure, and strong, and prosperous, as a spiritual community, and that she may be a faithful witness for Christ. Nay, more, some of us believe that, whatever may be her fortunes in the coming time in regard to State connection, if she has grace and wisdom to make good use of her natural and historical advantages, she will still, for a long time at least, keep possession of the land. All we ask is, that this shall be done in fairness and honour.

The writer denies that the Nonconformist Conference at Manchester was a purely clerical movement. There never was a movement more spontaneous, and he had heard nothing of a large body of reluctant and protesting laymen. Dr. Raleigh concludes:—

On the other hand, I have been surprised, and I must say not altogether gratified, to hear quiet men among our people of late say, sometimes to myself, "This question of education does not stand alone. The clergy are evidently making the schools the outwork of the Establishment, and we must drive at what is behind." I say I am far from feeling unalloyed satisfaction in this. At any rate, it is a feeling which I have never sought to produce. For while, as a Nonconformist, I have felt that disestablishment would bring many and great advantages to England, it might quite possibly also entail for a while some serious issues of a contrary kind—that, in short, it is a thing of the utmost seriousness to contemplate, and to be accomplished, if possible, by a process rather than by an Act, some Act, of course, completing the process. But now the feeling is spreading that the Church herself is bringing on the final contest, and by years sooner than it need come, by this new endeavour to gain by the aid of the State a yet larger predominance in the education of the country. If I were in the Church of England I would strive to promote a broad and generous settlement of this education question, expressly in the interest of the Church herself, and that time might be had to forecast and provide for and in a measure mould with her own hand the inevitable changes of the future.

"A Cantab" also declines to regard "B. K. A." as "the Delphic oracle" when he represents Nonconformist laymen as bullied, cowed, and led by the nose by their clerical teachers. Even if the agitation were mainly clerical, that was no justification for "B. K. A." calling the case of Nonconformists wrong-headed.

Let him rather, on the basis of his own supposition, conclude that Nonconformist ministers are not unworthy of the position they hold as teachers and leaders of their people. The success of the agitation among the "shrewd" laity might well suggest to him a flaw in his reasoning. The portrait he draws of Mr. Dale and Dr. Raleigh as "clerical," "headlong," "foolhardy," "fanatical," will not prevent Nonconformists from trusting to their own objective view. It has been said that "even Milton, looking for his portrait in a spoon, must be content to see the facial angle of a bumpkin." The assertions that their inspirations are spells and contagions which will pass suddenly away, that the division on Mr. Dixon's motion proved their object to be impracticable, that Nonconformists have by this agitation lost ground for themselves and the country, are assertions not too consistent with facts to be consistent with the general tenor of "B. K. A.'s" letter.

This agitation may have been the agitation of a minority *once*. So was the agitation for free trade, the abolition of slavery—nay, even for Christianity. But it is the agitation of a majority *now*, as Mr. Baines himself bears witness. It is the *majority* now that has the "seal of conviction," and the majority, ever increasing, will yet make the educational system truly national.

## THE CHURCH DEFENCE INSTITUTION.

On Tuesday a large public meeting, convened by this institution, was held at the Bridge House Hotel, to establish a branch for Southwark. Dr. Turner, in the absence of the Lord Mayor, took the chair, and announced that letters had been received from Colonel Beresford and other members of the House of Commons, regretting that Sir Charles Dilke's motion would preclude their taking part in the proceedings. Dr. Turner thought—and the cheers which followed the statement showed that he was so far right—this would be deemed an ample excuse for the absence of some noblemen and gentlemen who had been advertised to deliver addresses. The object of the meeting was to resist the tyranny of factions opposed to the Established Church. The Rev. Dr. A. Lee, secretary to the society, in proposing a resolution approving its principles, and pledging the meeting to support the Southwark branch, entered into a history of the institution, and explained that its operations were principally directed to counteracting the erroneous statements of the restless and reckless Liberation Society. The Rev. William Curling, rector of St. Olave's, Southwark, having spoken in support of the motion, but made some disparaging remarks on Ritualism, and questions of doctrine, the Rev. G. M. Murphy presented himself to refute some of the statements made against the Dissenters, and said he should conclude by moving the previous question. The proceedings thereupon became very tumultuous, and the anger rose to such a height that Mr. Murphy was taken by the throat and forcibly dragged from the platform, notwithstanding the declaration of the chairman that he was perfectly in order, and had a right to be heard. One man, in the garb, at least, of a gentleman, roared out, "Let us serve him like his namesake," but even the roughs of the assembly hesitated at following this counsel, and the storm having at length subsided, the resolution was put and carried with only one dissentient. The Rev. J. Boustead, rural dean of Southwark, proposed a resolution affirming that disestablishment and disendowment must be resisted to the last; which was seconded by Mr. Crisp, who did not hesitate to add his conviction that, if necessary, blood would be shed in defence of the Church. Mr. Russell, a working man, supported the resolution, which was carried in the same manner as the first, and a vote of thanks to the chairman concluded the somewhat uproarious proceedings.

## A CLERGYMAN ON CHURCH DEFENCE.

The Rev. W. Cornwall, vicar of St Paul's, Wolverhampton, having been invited to take part in a Church Defence meeting, has published in a local paper a letter addressed by him to the Archdeacon of Stafford, adding:—"Recent events have but tended to confirm my views as therein expressed, and to convince me that the worst enemies of the Established Church are to be found within her own pale." The letter is as follows:—

St. Paul's Vicarage, Wolverhampton, Jan. 20, 1872.

Dear Mr. Archdeacon,—Having received from you a circular inviting my "attendance at the County Hall, Stafford, on the 23rd inst., to organise a Staffordshire society in union with the Church Defence Institution," I feel it a duty to state briefly the reasons which have constrained me *most reluctantly* to stand aloof (at least for the present) from a similar movement in this town, and which apply with equal force to the proposed gathering in Stafford.

In attachment to the Church of England as represented in her Articles and Formularies, I yield to no one. In deep conviction of the Scriptural duty and public utility of a National Church Establishment, as a national witness for the truth, I yield to no one; why then hesitate, it may be asked, to defend the connection between Church and State as now existing?

1. Because whatever the Church of England may be in theory, *in practice* I consider she has ceased to be a witness for the truth. Romish doctrines are being unblushingly taught by many of her ministers, and the Romish Mass is being openly celebrated in many of her churches. While on the part of her bishops (with some few isolated exceptions) no serious effort has been made to suppress these abuses and expel these evils; and where such evils and abuses are tolerated, if not encouraged, it becomes a question of conscience how far it can be justifiable to defend the connection with the State of a Church established to teach one system of religion, but now to a great extent notoriously teaching another.

2. But further, whatever course the clergy may take, the laity of the Church of England form an important element in the consideration—and what are their feelings in this matter of Church Defence? I grieve to state what I believe nevertheless to be a fact—that they are to a great extent indifferent, if not absolutely disaffected. The intense dissatisfaction of the great majority of Churchmen with the internal condition of the Church for some time past has been repeatedly and unequivocally testified. Time after time have they memorialised and remonstrated with the rulers of our Church, but appeals and remonstrances have been ignored or evaded. As a necessary result their confidence has been forfeited, and at the present moment there prevails a widespread indifference as to the issue of the struggle between the assailants and defenders of the Church Establishment.

Many influential laymen in Wolverhampton have declined to take any part in the present movement, and a similar feeling of indifference exists, as I well know, in other parts of the country likewise. This is a lamentable state of things, but of its existence there cannot be a doubt; and in such case the fate of the Establishment, however for a time deferred, cannot be uncertain.

I believe that many of those thus, like myself, compelled to stand aloof, agree with me in regarding disestablishment as well nigh the greatest calamity that could befall our nation, and only to be exceeded by the internal disorganisation and corruption of the Church itself. And even now, could they see any earnest disposition on the part of the bishops to remedy this state of things, could they but see them prepared to follow the example of the American bishops, lately met at Baltimore, by a combined bold denunciation of, and a firmly expressed resolve to drive away the Romish novelties from our Reformed Church, I believe that even now the great mass of English Churchmen would rally, with one heart, for the defence of the good old Church of England, and make her disestablishment impossible for many a long day. In the absence, however, of such a speedy and energetic movement, the days and hours of the Establishment, I fully believe, are numbered, and with those who have allowed our Church to become so demoralised as to provoke the scorn of her enemies and the distrust of her own children must, humanly speaking, rest that terrible responsibility.

In venturing thus plainly to express what I know so many feel, I am sure you will not wrong me by supposing that I am actuated by any other motive than that of the very deepest concern for the interests of a Church that I do dearly love.

With great respect I beg to remain, dear Mr. Archdeacon, very faithfully yours,

W. A. CORNWALL.

The Venerable Henry Moore,
Archdeacon of Stafford.

## PRINCE BISMARCK AND THE ULTRAMONTANES.

The *Times* publishes an interesting letter from its correspondent at Berlin relative to the ecclesiastical conflict going on in Germany. As to the Ermeland case, he says:—

The Government politely requested the Bishop of Ermeland to explain how he could take upon himself to excommunicate two persons when the law of the land does not permit his proceeding to such an extremity without the express consent of the Cabinet. It appears that no Church is legally permitted to inflict penalties calculated to impair the social position of her members and injure them in the enjoyment of their civil rights. Exceptions under the same statute may only be made with the special sanction of the Ministry. Now, the Bishop of Ermeland has pronounced the Great Anathema against two recusant sheep of his fold, thereby interdicting all true believers from communion with the victims of his wrath. To make bad worse, the excommunicated ones have brought this dismal fate upon

themselves by declaring against that Infallibility which the Government regards as dangerous and the German bishops stoutly denounced before its adoption by their Latin and Oriental colleagues. One of the unfortunates, moreover, is a teacher in a Government school, and has been kept in office notwithstanding the demand of his ecclesiastical superior that he should be dismissed forthwith; the other is a canon, whom the Government continue to salary despite his ejectment from the velvet seat. What the Bishop of Ermeland will answer to the Ministerial query it is easy enough to foresee. He cannot retract without giving up his cause and entirely renouncing the pretensions set up by his caste. . . . Unless the excommunication is withdrawn or considerably reduced in stringency, the Government are resolved to cease paying the bishop's salary. This is bringing matters to a crisis; and as similar transgressions have occurred in more dioceses than one, if strong measures are once resorted to in Ermeland, they will soon extend to other parts of the country.

At Cologne also there is a conflict between the Government and the bishop. The latter has put an interdict on the garrison church, the use of which had been granted to the Old Catholics. "But the chaplains, or, at least, one of them, sided with the Government, and, notwithstanding the solemn prohibition of the bishop, mass is read within the accursed walls." The correspondent continues:—

With the Prussian Government co-operate those of Saxony and Baden. The Saxon Parliament has just passed a Ministerial bill abolishing clerical supervision of elementary schools. Going even beyond this, the Carlsruhe Chamber have voted a law forbidding monks to give instruction and non-German priests to ascend the pulpit in their State. The former prohibition likewise relates to priests who belong to a religious society or fraternity of any kind. The Baden Cabinet, using their administrative powers, declared that they will leave Old Catholic priests in the enjoyment of their salaries; that they will protect the same denomination in the use of their old churches and chapels; and that no pupil in a public school shall be compelled to attend religious lessons if given by an Infallibilist priest. Simultaneously with these energetic measures, an inquiry is being instituted in that Principality into the administration of the seminaries for the education of young clergymen, and of other schools connected with convents.

Dr. Döllinger, in his latest lecture on the Reformation in the University of Munich, comes out more strongly against the Pope than ever before:—

He openly acknowledged the merits of Luther, whom he called the greatest genius, an intellectual Titan, and one of the best men Germany ever possessed. While, he said, Luther spoke inspired by the Spirit, his adversaries only stammered; while he purified the Church, Rome sank deeper and deeper in corruption. In point of fact, Dollinger approved most things Luther had done, only blaming his abrogating the Episcopal office, and thereby breaking the continuity of apostolical succession. In other words, he all but sanctioned the position taken up by the Anglican Church. Coming from Döllinger, whose utterances only a year ago were so very reserved, these theses naturally created an immense sensation. But if Luther is no longer regarded as a heretic, what object can German Catholics have in clinging to the self-appointed successor of St. Peter? Does not Döllinger assure them that the Italian influence in the Church has been a pernicious one from the very outset? Does he not make the humiliating admission that since the Reformation nearly the whole of the German literature has been produced in the Protestant parts of the country? Does he not confess that, even in theology—the proper domain of Catholicism—the German Protestants have given the world at least six times as many books, and most of them better than those of their Catholic brethren? And, strongest argument of all, does he not deplore the indifferent condition of the schools in the Catholic districts, and extol the comparative excellence of popular instruction in the more Protestant States? In a country like this, such a truth proclaimed in the Romanist University of the Bavarian capital sinks deep into the minds of men. It is certainly no novel truth, but it has never before been heard from the lips of a leading Catholic priest. Even in Prussia, where the special and educational differences between the two Christian denominations are least noticeable, the Protestant beats the Catholic hollow in point of culture. Though the Protestants are only sixty-five per cent. of the population, they form nearly seventy-five per cent. in the superior schools; the Catholics, on the other hand, who are thirty-four per cent. of the inhabitants, are represented in the latter establishments by less than eighteen per cent. It is true both are surpassed by the Jews, who, with little more than one per cent. of the population, call nearly nine per cent. of the scholars in the Gymnasiums and the Realschulen their own.

The Catholic journals are more extravagant in their language than ever, and the only reply that the Pope has made to the School Inspection Bill is in the shape of a long list of excommunications.

It is said that the German Catholic bishops will assemble in April to concert a common attitude towards the Government.

The action taken by the Prussian Government against Ultramontanism has had a marked effect on public feeling in Austria, especially in Hungary. "The Feudalists and Ultramontanists on this side the Leitha," says the *Neue Freie Presse*, "have always been inimical to Germany, and since the late debate in the Herrenhaus, they spit fire and flame against the young empire." According to this paper the effect which the School Inspection Bill, or rather the discussion on the subject, has had on the Feudal party in Hungary is most wonderful. The Hungarian old Conservatives, who form a large contingent in the Deak party, have been obliged lately, on political grounds, to resign their sympathy for France, and to look with favour on German unity. These, however, have suddenly fallen back on their old ground, and agitate and intrigue in every way against the German alliance.

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AN EPISCOPAL DESCENT.—The Right Rev. C. R. Alford, D.D., Bishop of Victoria, Hong Kong, has resigned his see, and has become curate of Bowden, Cheshire, of which parish Mr. Pollock (late archdeacon) is rector. Bishop Alford was formerly master of the Metropolitan Training School at Highbury, and incumbent of Holy Trinity, Islington, where he had a high reputation as an Evangelical preacher.

THE ATHANASIAN CREED.—On Thursday last a very large and influential gathering of the clergy of the rural deanery of Sutton (diocese of Canterbury) was held at Maidstone, under the presidency of the Archdeacon of Maidstone; when, after several motions against the present use of this creed had been rejected, it was resolved, by an overwhelming majority, that the formula itself, together with the rubric prefixed, be left untouched; and, further, that a petition against any alteration be signed, on behalf of the deanery, by the chairman, and presented to Convocation.

THE NEW TESTAMENT COMPANY OF REVISERS on Friday concluded their eighteenth session. The company assembled in the Jerusalem Chamber. The Bishop of Gloucester and Bristol presided, and the other members present were the Dean of Rochester, Canon Blakesley, Canon Lightfoot, Canon Westcott, Archdeacon Bickersteth, the Master of the Temple, Professor Eadie, Professor Moulton, Professor Newth, Dr. Scrivener, Dr. Vance Smith, Mr. Hort, and Mr. Humphry. The revision of the third Gospel has now been carried as far as the close of the fourteenth chapter.

THE REFORM OF CONVOCATION.—The clergymen of Sheffield and its neighbourhood have addressed an important memorial to the Archbishop of York. They state that the two Convocations of York and Canterbury do not represent the clergy of the Church or the nation; and they recommend that a national representative body shall be constituted, of which the bishops should be *ex officio* members, and the rest of its members appointed by election, the clerical members to be elected by the clergy, and the lay members by the laity. They express their confident belief that under a council so constituted the Church would surmount her troubles, for the time is gone by when she might rely on the dignity which privilege and antiquity confer. The memorial has excited much interest in Yorkshire.

THE BENNETT JUDGMENT.—The *Church Review* has "heard from various sources" that the judgment of the Privy Council in the Bennett case will be, most probably, delivered on Wednesday next. It is further alleged to be "generally understood" that the judgment will be a substantial acquittal of Mr. Bennett. That the judgment is overdue, and may be expected soon, we are ready to admit; but that its tenour has been divulged we do not believe. It may acquit Mr. Bennett without approving the doctrines which he is alleged to hold, on the ground that he has not committed himself. But, as we have before pointed out, if the doctrine of the Real Objective Presence *in the Elements* is admissible, the Ritualistic acts of adoration are a logical necessary consequence. These latter have, however, already been pronounced illegal.—*Echo*. The *Record* confidently states that judgment in the Bennett case will not be delivered until some time in Easter Term.

RELIGIOUS EQUALITY.—On Monday evening the Rev. J. Baldwin Brown, of London, repeated at the Bradford Mechanics' Institute the lecture on "Religious Equality" which he had previously delivered in Liverpool and Manchester. The chair was occupied by Mr. Isaac Holden, the late candidate for the North-West Riding, who, in introducing the lecturer, said that he regarded the establishment of perfect religious equality as essential to the peace, prosperity, and growing influence for good of the people of this country. He illustrated from his own experience the pernicious effects of the alliance between the Church and the State in foreign countries, and said that in our country we had not had a bright example of the benefits resulting from the connection. He did not think religion had been at all improved by our State-Church. If our country was great in the opinion of other nations owing to its higher morality, and owing to its practical intelligence, if it had become prosperous as a great industrial and commercial country, it was not through the influence of the State-Church. But it was the influence of the Free Churches, and the action of those principles which resulted from free thought and discussion, which had given a power and vigour to the mind and heart of the nation. And, in his opinion, if we could remove this incubus of a State Church, which weighed so injuriously upon the mind and activity of the nation, and if we could obtain religious freedom and equality, then our country would prosper more than ever it had done in the past. As a patriot, therefore, he was in favour of religious equality. (Applause.) Mr. Brown's lecture, says the local *Observer*, was listened to with great attention by a numerous audience, who frequently gave testimony of their appreciation of its force and eloquence.

SPURIOUS DEGREES.—The Foreign Office have sent to the papers a correspondence which explains in some measure the mystery about the alleged purchase of honorary degrees from Universities in America. A number of clergymen and other persons having written to Mr. Kortright, Her Majesty's Consul in Philadelphia, requesting information about a "University of Philadelphia," which was said to be one of the facile bodies from whom degrees could be obtained through the agency of certain advertisers, Mr. Kortright made inquiries of the University of Pennsylvania, in Philadelphia, the only University which could be mistaken for the imaginary one mentioned above. The Statutes of the University, and an Act of the State of Pennsylvania to prohibit the sale of academic degrees, render it next to impossibie that the degrees offered for sale could have been procured from that University. But the Provost of the University, writing to Mr. Kortright, says, "I have every reason to believe that these advertisers are the accredited agents of one or two disreputable medical colleges in this city; and, as you are aware, efforts are now being made to repeal their charters, owing to their being engaged in this illegal traffic." "This admission," remarks the *Daily News*, "throws great light on the subject. It was suspected that these advertisements were mere traps, offering honorary degrees from colleges that had really no existence. But if there are colleges in Philadelphia so lost to all sense of shame as to sell honorary degrees, in defiance of the laws of the State, the complexion of the case is altered, although not much for the better. But what of the 'large number of persons, clergymen especially, in England,' who have paid for and are content to wear these meretricious honours? The man who would assume a degree obtained in this shameful way need not be regarded as the innocent and unsuspecting victim of a gross fraud. He is himself the head and front of the offence."

## Religious and Denominational News.

The Rev. William H. Massey has resigned the pastorate of the church, Forton, Lancashire, which charge he has held for five years.

Open-air preaching will commence at the Royal Exchange next Sunday afternoon at three o'clock, when the Golden-lane Choral Classes will lead the singing.

The Rev. Jonathan Calvert, of New College, London, has accepted a unanimous and hearty call to the pastorate of St. Clement's Congregational Church, Ipswich, vacant by the resignation of the Rev. J. T. Feaston through ill health.

The Rev. W. H. Charlesworth, after a seven years' ministry, has resigned the pastorate of Snow-hill Congregational Church, Wolverhampton, and accepted the unanimous and cordial invitation of the church and congregation at Buckhurst Hill, London, to become their pastor.

DARLINGTON.—The Rev. Percy N. Pearce, of the Brookside Baptist Church, Darlington, has, to the regret of his people, announced his intention of resigning his charge, and will preach his farewell sermons on Sunday, April 7th. The great increase of the congregation since his accession to the pastorate bears witness to the success of his ministry in this place, and adds, in his leaving, to the grief of those friends who during his residence here have become deeply attached to him.

SINGING AT OPEN-AIR SERVICES.—On Monday evening the members and friends of the Open-air Mission met in the Lecture Hall of the Sunday-school Union in the Old Bailey to consider "The Importance of Good Singing at Open-air Services." The chair was occupied by the Rev. Dr. Allon, of Islington, who delivered an address replete with good sense, and not a little humour, on the subject before the meeting. Mr. J. A. Vicary, of Plymouth, described his open-air work in that town, where he accompanies his singing on an American organ, by which large numbers are speedily attracted. A Tonic Solfa choir, under the direction of Mr. J. Kitchin, sang during the evening.

EAST COWES.—Interesting and successful anniversary services have been recently held at East Cowes, Isle of Wight. On Sunday, the 17th inst., sermons were preached by the Rev. H. W. Stembridge, M.D., of Shanklin, and on the 20th inst. the annual tea-meeting was held. After the tea the usual public meeting was held in the chapel, when the chair was taken by the minister, the Rev. F. H. Williams, who presented a report of the work of the church during the past year (the fifth year of his ministry in East Cowes), and also made a statement respecting the alterations and improvements in the chapel premises since the last annual meeting. The pulpit arrangements have been greatly improved, a vestry and lavatory built and furnished, the schoolroom thoroughly renovated and improved, three new windows have been put into the chapel, &c., &c., the entire cost amounting to 111*l.* 4*s.* 6*d.* The whole of this amount has been raised, with the help of contributions obtained by the minister from friends at a distance, and there is a balance in hand of a little over 16*l.* towards the renovation and re-pewing of the chapel, which it is hoped will be completed this year. The Rev. T. Mann (minister of the Congregational Church in West Cowes for upwards of forty years); Rev. T. Wenn (Wesleyan); Rev. G. Windram (Primitive Methodist); Mr. Sparks (Baptist); and M. Dear, Esq., took part in the proceedings, which were throughout of a very gratifying and encouraging character.

FUNERAL OF THE REV. JAMES WELLS.—A very general expression of sorrow and sympathy was evoked on Monday throughout the districts of Walworth and Camberwell by the funeral of the Rev. James Wells, who for forty-two years had been pastor of the Baptist congregation now worshipping in the Surrey Tabernacle, Wansey-street. Both on account of the great length of the *cortége* itself and the vast number of spectators who assembled all along the route from Walworth to Nunhead Cemetery, it may fairly be described as a public funeral. At half-past one o'clock a special

service was held in the Surrey Tabernacle, which was densely crowded. Those present had come from different parts of the metropolis, and, as nearly all were attired in mourning, the scene presented was singularly solemn and impressive. When the coffin containing the remains of the deceased was carried into the chapel and placed upon an extemporised catafalque in front of the pulpit, the congregation, numbering at least two thousand, were hushed into profound stillness, and many were moved to tears. A hymn, commencing, "Why do we mourn departing friends?" was then given out; and, without instrumental accompaniment, the verses were sung by the whole assemblage in unison with great fervour. The Rev. Bunyan M'Cure then read portions of the 90th Psalm, and of the 15th chapter of 1st Corinthians; and the Rev. C. Banks offered up an appropriate prayer, which was followed by the singing of another hymn, beginning, "How sweet to see the Christian die." A plain and practical address was next delivered by the Rev. T. Jones, who chose for his text the passage in the Book of Job, "Man dieth and wasteth away; yea, man giveth up the ghost, and where is he?" At the close of the service, about three o'clock, the funeral *cortége* started from the chapel. By this time many thousands of people had collected in Wanseystreet, while Walworth-road, Camberwell-road, and the other thoroughfares leading to the cemetery were lined with spectators. Many of the shops were partially closed. The procession consisted of the hearse, drawn by four heavily-plumed horses, eighty-two mourning-carriages, besides numerous private broughams and other vehicles. At Nunhead there were several thousands of people in waiting, their numbers being largely augmented when the procession reached the place of interment. A short religious service was here held, and an address was delivered by the Rev. Mr. Crowther, after which the coffin was lowered into the grave, and the funeral ceremonial terminated. Of Mr. Spurgeon it is stated Mr. Wells had a poor opinion, and many were the warnings he uttered with respect to the "parson manufactory" of which Mr. Spurgeon was the head. Nevertheless, Mr. Spurgeon attended his funeral service, as did also the Rev. Dr. Allen, of St. George's, Southwark. The tabernacle where Mr. Wells preached cost 14,000*l.*

## Correspondence.

### THE BURIALS BILL.

*To the Editor of the Nonconformist.*

SIR,—Up to the 19th inst., the opponents of the Burials Bill had presented to the House of Commons 275 petitions, signed by 9,066 persons, and by the time the bill next comes on for discussion the number will, no doubt, be increased. As yet none have been presented in support of the bill; other means having been employed to secure the second reading by a good majority.

These petitions are, after all, but few; and the average number of signatures to each but small; but if there be no counter-petitions they will, no doubt, be pointed to as evidence of the fact that a strong feeling exists in opposition to the bill, while there is little or none in its favour. The clergy are also lashing themselves, and trying to lash others, into a fury in respect to the matter—some of them even declaring that they will resign their livings if they lose their present churchyard monopoly!

I suggest that those who wish the bill to pass should make good use of the recess by preparing petitions, to be ready for presentation when the House meets after Easter. And if Nonconformists in the large towns think that the question does not much concern them, I trust that they will have some regard for the wants and feelings of their rural brethren. It is a great principle which is at stake, and *that* should incite those who live in towns and villages alike.

I need scarcely add that all the assistance which can be given from this office will be cheerfully rendered.

Yours faithfully,

J. CARVELL WILLIAMS.

2, Serjeants'-inn, Fleet-street, March 26.

FORM OF PETITION.

To the Honourable the Commons of Great Britain and Ireland in Parliament assembled.

The humble Petition of the undersigned [members of the Congregation of Protestant Dissenters, assembling at Chapel, in the County of
[or, inhabitants of in the County of ]
Sheweth:

That, inasmuch as the parochial churchyards belong to the entire body of the parishioners, and the right of interment extends to members of all religious denominations, it is unjust that only the ministers of one religious body should be permitted to conduct funeral services therein.

That this grievance is increased by the fact that, in the case of unbaptized persons, the Established clergy may lawfully refuse to perform the funeral rites of the Church of England, and burials must take place without any religious service.

That the present state of the law frequently occasions incidents which are most painful, not only to the relatives of deceased persons, but to the inhabitants of the parishes in which they occur.

That it is only in England and Wales that this exclusion exists; and that no evil consequences result from its non-existence in other parts of the kingdom.

Your petitioners therefore pray that the bill for amending the laws relating to burials may be passed into law.

And your petitioners will ever pray.

*Signing of Petitions.*—At least one signature must be attached to the sheet on which the petition is written; and the sheets containing the other signatures should be pasted on to follow, so that the whole may form a roll. Except in the case of sick persons, no one must sign for another. Petitions may be signed by females; but it is not desirable that they should be signed by minors. Except in the case of small places, it is well to add the addresses to the names.

*Presentation of Petitions.*—Petitions may be sent post-free, if they are sent open at the ends, are addressed to a member of Parliament, and are marked "Petition to Parliament." It is desirable that they should, as a rule, *be presented by a member representing the locality from which they emanate;* and that, when the petition is posted, he should be informed of the fact by letter. The town addresses of members may be ascertained on application to the Liberation Society; or communications may be addressed to the "House of Commons, London."

### THE LIBERATION SOCIETY.

*To the Editor of the Nonconformist.*

DEAR SIR,—I believe that the period of five years, during which friends of the Liberation Society pledged themselves to give special subscriptions to the Liberation Fund, has just expired. The sinews of war are still needed. May I suggest to Liberationists who have not felt themselves cramped, or poorer, in consequence of their special efforts, the desirability of continuing to subscribe, for the present, the same annual amount that they have done for five years past?

I am, yours very truly,

W. GRIFFITH.

Derby, March 23, 1872.

### FACT v. SENTIMENT.

*To the Editor of the Nonconformist.*

SIR,—The spirit in which your recent article with this heading was written renders it worthy of the serious attention of all Nonconformists who are opposed to secular schools. I have read very carefully the arguments you adduce in support of the proposed change in our education system, and I trust you will allow me to point out why I, in common with many earnest and sincere Nonconformists, cannot accept your conclusions. You contend—

1st. That the religious instruction given in existing schools is "for the most part utterly ineffective," and "is calculated to beget in early days a permanent dislike for the things of God." If this statement were fully borne out by the facts, surely it would not support the removal of all religious instruction from our day-schools, but would rather enforce the necessity for more religious teaching, and that of a definite and intelligible kind. But is the statement upon which you found your argument correct? Is it a fact supported by undoubted testimony, that all the thousands of religious men and women who have supported elementary education in national and British schools from religious motives have been the means of adding to the irreligion and atheism in the country? If so, the same charge may be made against other institutions. Nearly every child who attends a public day-school also attends a Sunday-school, and would it not be equally just to say that the present want of Christian life among the masses is to be attributed to the failure of Sunday-schools, and that henceforth they should be closed? And then it would follow that the thousands who, to the sorrow of Christian men, are but formal worshippers in churches and chapels, should be dissuaded from coming to hear the Gospel because they are thereby placed in a position in which formalism may sow "the germs of indifference and apathy." You quote in support of this grave charge against denominational schools the reports of some of Her Majesty's inspectors; but while pointing out where inefficiency exists, they are not in favour of secular institutions, nor do they say that religious teaching in week-day schools schools is a failure. Your first testimony is from the Rev. J. R. Byrne's report for 1868, but in his report for 1870 that gentleman writes, expressing "the hope that while all due respect is paid to the rights of dissentient minorities, and of those who prefer instruction to be exclusively secular, some means may be found for averting the gradual extinction of that familiarity with the Bible which is at present a national characteristic, and is in a great measure the result of Scriptural teaching in elementary schools; otherwise, he says, a change will eventually be effected in the moral condition of the labouring classes, which may scarcely be expected to be for the better." I forbear to occupy more space with quotations, but the whole tenour of the reports of Her Majesty's inspectors upon this subject is in favour of the retention of religious teaching.

From some years' experience in Sunday-school work, I am ready to bear testimony to the fact that the religious instruction of the week-day has helped, not hindered, the Sunday-school teacher. No one can deny that, in common with all subjects taught in public schools, much imperfection attends the Scriptural teaching; but I contend that there is no necessity for Biblical lessons to be dull and lifeless. Must the Lord's Prayer be learnt in the school without any knowledge of its meaning, and the sublime but simple truths of the Gospel be repeated as so much nonsense because the day is Monday and not Sunday, and a teacher called a master instead of a Sunday-school teacher? There is no reason why the teaching of the Bible should not be of the most attractive kind, nor can I understand why any ancient or modern history should be of more interest than that of the Jewish nation. Dr. Landels praises the term "bone" when applied to religious teaching. Does the Doctor think it either practicable or wise to try the experiment of forming flesh and blood during the week and bone on the Lord's Day? But I claim your own report of the Manchester Free School as evidence that religious teaching in the day-school is beneficial. You speak of "lessons producing deep religious impressions, elevated affections, and higher moral aspirations," given without the Bible. If such be the result of the schoolmaster reflecting the teaching of the Scriptures, what must be the power of such instruction given upon the authority of the Bible itself? You contend—

2nd. That private individuals and the State should alike cease to support denominational schools. I cannot accept this recommendation, not only because I do not believe in the past failure of religious teaching, but because I believe there is nothing to warrant the change. As one of the managers of a British school, I do not admit the right of the Government to interfere in this matter any further. The Government saw that our efforts were of public benefit, and offered us help. To meet the recommendations of the Committee of the Education Council we have incurred heavy expenses. The inspector certifies for all the money voted us for certain subjects, and until the school ceases to belong to the committee and is altogether the property of the Government, we claim the right (subject to a conscience clause) to teach what we please beyond the code subjects. Nor do I admit the right of a school board to meddle with our manner of teaching. The board asks us to receive some of the most degraded and ignorant children in order to save expense to the parishioners, and is willing to pay but a very small portion of the cost of the education we impart, and the most conscientious ratepayer may rest satisfied that the subscriptions to the school more than provide for the religious teaching. But if the present agitation should lead to a withdrawal of Government grant to British and national schools unless they cease their religious teaching, I for one shall be willing rather to endure the loss of Government help than consent to part with a valuable portion of our system. And I go further, and dispute the right of the Government to undertake to provide for the education of the poor and uncared-for, and then neglect the most important element of education. The school board has power to educate all uncared-for, neglected children, and to compel them to receive such instruction as the board provides. The board steps into the parent's place. Can you call that education which would simply teach the child reading, writing, and arithmetic? You must form the character of the child, and it depends upon the influence of the school whether the future of the child be bright and happy or dark and desperate. Depend upon it, no school can be really secular, no man can teach children to be simply machines able to read and write; either the teaching will be religious or irreligious. Like the model secular school at Manchester, all schools will through the master receive more or less of spiritual influence. We are bound, therefore, to make that influence as beneficial as possible, and every school board *must* incur the responsibility of either exerting a religious or irreligious power. Many of our ragged-schools are to be handed over to school boards. God forbid that the power which brought them into existence, that "hand of Christian justice and kindness" which Mr. Bright so eloquently described as "being let down to moral depths even deeper than the cable fathoms to bring up from thence misery's sons and daughters, and the multitude ready to perish," should become paralysed, and a secular machinery take its place. It is said that the Christian Church will devise means of supplying the power now proposed to be removed from the day-school, and this view is supported by many Nonconformist ministers. Until some practical plan is communicated I must remain sceptical as to the power of ministers or laymen to take this important work in hand. Meanwhile, I entreat my Nonconformist brethren, be they even so opposed to State interference in matters of religion, to hesitate before they lend their influence to a scheme for crushing out from the work of popular education the religious zeal of all Christian churches in order to promote the prosperity of a secular organisation.

I am, Sir, your obedient servant,

WM. E. WHITTINGHAM.

Walthamstow, March 15, 1872.

### LONDON SCHOOL BOARD ELECTION.—FINSBURY.

*To the Editor of the Nonconformist.*

SIR,—The present contest for the vacant seat on the London School Board for Finsbury has brought to view the wide-spread existence of a strange delusion which, there is too much reason to fear, is very prevalent throughout the kingdom.

It is believed by many otherwise intelligent persons that the advocates of non-denominational education in rate-supported schools are "opposed to the Bible," because they wish the Bible to be taught to the children *at a separate hour or place*, and not in a uniformly prescribed manner, but by the parents of the children

or by such ministers of religion as they may arrange with or prefer.

During the past fortnight, for example, it has been industriously circulated in Finsbury by direct assertion or indirect insinuation, or both, that Mr. Stafford Allen is "opposed to the Bible." A more ridiculously absurd delusion could hardly be conceived. On the contrary, he is one of the oldest and longest subscribers to the Bible Society, and few men have devoted more personal exertion to the aid of gospel ministers and missionaries. He has long been a church officer (elder) amongst the Friends; and yet, strange to say, even some of the Friends themselves have been found sufficiently obtuse or gullible to be deluded by electioneering misrepresentations of his "opposition to the Bible." And, doubtless, many other non-denominational candidates elsewhere have been, and will be, similarly wronged.

S. N.

## LONDON SCHOOL BOARD ELECTION.—MARYLEBONE.

*To the Editor of the Nonconformist.*

Sir,—The appearance of Lord Lyttelton as chairman of the meeting held to support the candidature of the Rev. Ll. Davis for the vacancy on the board caused by the retirement of Professor Huxley, is in itself a sufficient reason why every Nonconformist elector and every friend of free education should scrutinise very closely the pretensions and opinions of the rev. gentleman who offers himself for their support. Lord Lyttelton's conduct as chairman of the Endowed Schools Commission, and his subsequent public avowal of his motives in taking upon himself that responsible office, may be consistent with his personal honour as a public servant, but they are not such as ought to add much strength or lustre to any man's name as a candidate for a place at the London School board, who comes forward under such auspices.

Lord Lyttelton being appointed by his brother-in-law, Mr. Gladstone, as chairman of the Endowed Schools Commission at a salary of 1,500*l.* a year, made, a short time since in a speech at Birmingham, the emphatic declaration that "he would not have been engaged in the administration of the Act had he not believed that the Church of England would, on the whole, derive much advantage," and he forthwith, and, as it afterwards appeared, in direct contravention of the Act, laid schemes before Parliament, every one of which contained a provision that a clergyman in virtue of his ecclesiastical position should be appointed as governor, and of thirty-seven schemes yet to be laid before Parliament thirty-two have the same provision. Not one of these schemes has been withdrawn when completed that I have heard of, nor is there much likelihood of it so long as our ecclesiastical Prime Minister is at the head of affairs.

Then, as to the Elementary Education Act, if it was not a bill for the establishment of school boards, for what other purposes was it enacted, unless it was for the indirect and, at the time, unavowed object of flooding the country with the denominational schools of the Church of England? Yet Lord Lyttelton avowed, in a speech at Birmingham, "With regard to school boards, the constitution of which it was a mistake to suppose was the *primary intention of the Act*, &c."; and, again, "As to training schools, their main object must be to bring up teachers in the doctrines of the Church—that was their main and primary object, and, it must be borne in mind, within the walls of all the colleges." These are the ideas of Lord Lyttelton; and unless Lord Lyttelton is false to his own opinions, which no one who knows him will for a moment suspect, he supports the Rev. L. Davis, because he believes he will give effect to them if he succeeds in his election, and takes his place at the London School Board.

For my part I regard this education matter as essentially a working man's question, which any working man of average ability can comprehend; and so far as my experience has gone I have always found that working men, acting in concert with those whose education may have been superior to their own, are ready to defer to the opinions of those who are better informed on many points than themselves, when they are met and dealt with in a fair and proper spirit.

As an elector of Finsbury I cannot conclude without expressing my great satisfaction—a feeling which I believe will be very general in that borough—that our excellent friend Stafford Allen has consented to represent us at the London School Board. The electors of Finsbury may well congratulate themselves on securing such a candidate. Of his success there can be but little doubt.

I am Sir, yours faithfully,
WILLIAM BARNARD.

## REFORM OF THE HOUSE OF LORDS.

*To the Editor of the Nonconformist.*

Sir,—Permit an old Reformer, who took part in the struggles for the bill of 1831-2, and Joseph Sturge's movement for complete suffrage, to take up his parable with a few suggestions as to the much-needed reform of the House of Lords. All men feel that there is great need to bring it into harmony with a household House of Commons, elected by household suffrage; and that events are conspiring to favour the reform. At a time when the railway conveys people from one end of the country to the other in a few hours, and the telegraph has annihilated space and time, we cannot endure that legislation shall be brought to a dead-lock by any member of the three estates. During last session, "the amateur colonels" strained the rules of the Lower House to the utmost to uphold their monopoly—and the Upper House would have done it more effectually, had the Minister of the day not checkmated them by using the Queen's prerogative, and, by one stroke of the pen, "abolishing purchase in the army."

Such being the state of things, I would call attention to the time of the first Reform Bill, which was also about the time of the French Revolution which placed Louis Philippe on the Throne, the August of 1830; the then "Tribune of the People," Henry Brougham, thus writes to the Duc de Broglie:—

All your hopes depend upon the sobriety, wisdom, and moderation of your conduct in settling the State. I am sure no man in his senses thinks a Republic can safely or beneficially be attempted in France, any more than in England. Then let me entreat you, do not make the Crown a mere name. My next alarm is about the aristocracy, because I perceive some idea of making the peerage for life only. This is a very crude idea. It gives the Crown far too great power, and the aristocracy too little—it makes the latter dependent on the Crown.

Now our peerage is of excellent service in preventing violent and rash changes. We feel, too, that the peerage is a great screen on many occasions for the people as against the Crown. Thus Brougham, in the zenith of his power and fame—for he had then just been elected, with Lord Morpeth, the member for Yorkshire—was not in favour of the abolition of the House of Lords. There can be no doubt that were it abolished to-morrow, we should still need a court of revision, as the Senate in the United States. I would therefore suggest that we should seek to improve that House where we find it defective: by the abolition of all proxies; by the forfeiture of all legislative rights in case of bankruptcy; by the admission of all our superior judges to a voice and vote, as well as a seat in the House. As regards life peerages, if adopted, there ought to be a limit to such creations, as the only life peerages we have at present, the bishops, will, of course, retire on the disestablishment and disendowment of the Church of England, which may take place at no very distant date. Eminent men in science, arts, and medicine would be an acquisition to that House, and such men are seldom in the position to hand such an inheritance to their children to qualify them to sit as independent legislators. It would be absurd to make their titles hereditary.

These suggestions of an old reformer must be taken for what they are worth; but I am glad to contribute my mite towards the solution of those great questions which are likely to be the questions of the future.

Yours, &c.,
H.

Melrose, Feb. 8, 1872.

## SUNDAY FUNERALS.

*To the Editor of the Nonconformist.*

Sir,—The committee of the Lord's Day Observance Society desire to obtain as accurate a list as possible of places throughout the country, and especially in our great towns, in which the cemeteries and churchyards are closed (except in special cases under medical direction) against funerals on the Lord's Day.

If your readers will communicate names of such places, with any observations they may see fit to make, to the undersigned, the committee will be greatly obliged.

I am, &c.,
JOHN GRITTON.

Lord's Day Observance Society,
20, John-street, Adelphi,
London, W.C.

Organisation of Charity.—The third annual meeting of the Charity Organisation Society was held on Friday at Willis's Rooms, Mr. Gathorne Hardy in the chair. The Marquis of Westminster, the Earl of Lichfield, Lord Elcho, Lord Mahon, Mr. Holland, M.P., and Sir William Frazer took part in the proceedings. It was announced in the report that good progress had been made towards extending the machinery of the society all over London, and that thirty distinct committees were now formed. The council were now having a small map of London made for themselves, to show the boundaries of the poor-law divisions, their own district offices, and the relief offices and dispensaries of the poor law. Mr. Hardy said that the society was not a society for the abolition of charity, as some persons conceived, but one to organise a system under which charity could be best bestowed. Nothing tended to dry up the sources of charity so much as when a man, with the best intentions in the world, found that he had been cheated by some rogue or swindler who concocted some pitiful story for the purpose of obtaining his money. The object of the society was to provide that no deserving person should be outside the reach of relief, and that no undeserving person should receive charity. God forbid he should say that even an undeserving person should not obtain relief; but the object of this society was that no charity should be given unless with a view to its elevating the recipient from his miserable position. Without this condition charity did harm to the giver as well as to the receiver, and to all society.

# Imperial Parliament.

### DUBLIN UNIVERSITY BILL.

The whole of Wednesday's sitting in the Commons was devoted to the consideration of this bill, which came on for second reading. Mr. Fawcett explained that the object of the measure was twofold: first, it abolished completely and at once all religious tests and disabilities; and, second, it reconstituted the government of Trinity College and the University of Dublin, and gradually admitted persons of all religious opinions to share in their government.

As regarded the first object, the bill would be complete and instantaneous in its operation. It was in this respect a far more complete and effective measure than the University Test Act passed for Oxford and Cambridge. In these universities the majority of headships, and a considerable portion of the fellowships, were still restricted to clergymen of the Church of England; and it would be impossible to appoint a layman as illustrious as Sir Isaac Newton to the headship of Trinity College, Cambridge; but if this bill passed, and the headship of Trinity College, Dublin, became vacant, there would be nothing to prevent a Catholic or a Presbyterian being placed at the head of that college. So far as the abolition of tests was concerned, the measure was free from all the blemishes contained in the English University Act. With regard to the second object, the university and the college had hitherto been governed by a board consisting of the provost and the senior Fellows; he proposed to introduce a representative character into both college and university, and that both should be governed by representatives from the junior Fellows, from the professors, and from the graduates. Those would form a body which would have to deal with all educational matters, and the domestic concerns of the college would be left to a board composed of the senior Fellows and a certain number of junior Fellows. It was said that this plan would not admit at once a due proportion of Catholics and of Presbyterians to share in the government of the college; but religious inequality had existed for centuries, and it was impossible immediately to efface the traces of it. When we disestablished the Irish Church, we did not at once place Catholics and Presbyterians in a position of perfect equality with regard to religious endowments. We were obliged to leave clergymen and dignitaries in possession of their endowments for the rest of their lives. When we passed the Catholic Emancipation Act it was not considered an argument against it that it would not at once place a majority of Catholic judges on the bench, though it had done so since in Ireland. This bill would operate in a similar manner; and if, in a quarter of a century, Catholics and Presbyterians could show that they possessed sufficient intellectual merit to win prizes and distinctions, there could be no more reason why they should not obtain them in the same proportion as Catholics had obtained Irish judgeships.

Adverting to an amendment proposed by Mr. Synan, throwing the duty of legislating on the Government in a mode which he thought involved concurrent endowment, Mr. Fawcett predicted that no Government would ever dare to take the revenues of Trinity College or propose a public grant for such a purpose. Censuring by anticipation a renewal of the tactics—a "talk out"—by which the bill was defeated last year, he recommended it as conducing to religious harmony, learning and culture.

Speaking in the name of the governing body of the University, Mr. Plunket exhorted the House to give a favourable consideration to a measure which was conceived in an earnest spirit of conciliation, and which he believed would tend to make the University an unmixed blessing to the country. He reminded the House that everything had been jobbed in Ireland except the University, and he asked that it might be spared from the general wreck as a great teaching institution for the benefit of all classes of the people, without distinction of creed. Without wishing to say anything offensive of the modern policy of the Roman Catholic hierarchy, he believed that that policy could not continue to prevail in the face of modern enlightenment all over Europe. (Hear, hear.) Its destinies might be described as King Henry described his falling fortunes:—

This battle fares like to the morning's war,
When dying clouds contend with growing light.

(Hear, hear.) The University question was of peculiar interest, because in dealing with it you were dealing not only with the Ireland of the present, but of the future; you were making arrangements which would influence the minds not only of the present, but of future generations. Great as was the interest of this question as a question of to-day, its bearing hereafter was of still more vital importance. (Hear, hear.)

The debate was then taken up by Mr. Gladstone, who, while assenting to the portion of the bill abolishing tests, attacked the provisions for the reconstitution of the University, and so virtually spoke in opposition to the measure. In commencing he said:—

The hon. and learned gentleman has complained that I made known the intentions of the Government not to propose the foundation of a Roman Catholic or any other denominational College or University in Ireland. [Mr. Plunket:—"An endowment."] Of course I mean

an endowment, not to Trinity College, but to a body of English Dissenters. I never heard a more singular statement. Why was I to state to Trinity College the intentions of the Government with respect to the foundation of a Roman Catholic College or University of Ireland? Trinity College never asked me; and, that being so, it would have been a strange act of impertinence on my part to communicate with them on the subject. But the hon. and learned gentleman wishes it to be understood that something new was stated to these gentlemen.

He denied that what he had said in the letter referred to was anything new, and proceeded to complain that Mr. Faweett had not sufficiently explained his bill.

The Government would, he said, oppose Mr. Synan's amendment, not because it involved anything in the shape of concurrent endowment, which he denied, but because they were not prepared at present to undertake the question. Passing on to discuss the provisions of the bill, he objected to the reconstitution clauses, because they proposed to confer on the University of Dublin an uncontrolled power which had been withheld from the English Universities, and also because they would fail to secure perfect religious equality. My hon. friend says he proposes gradually to admit into the University of Dublin persons of all religious opinions. As far as this bill is concerned, he proposes to admit them very gradually indeed. My hon. friend reminds us that there was not a Roman Catholic judge on the bench in 1829; and what, he says, would have been thought of a provision that a large number of Roman Catholics should be at once placed upon the bench? You made, he says, no such provision, trusting to the influence of time, and the consequence is that now there is a majority of Roman Catholic judges upon the bench in Ireland. Yes; but, in the first place, I think that the constitution which is to govern this University ought to be materially altered as to personal composition in less than forty-three years from the date at which we speak. Above all, I wish to ask my hon. friend what he thinks would have been the composition of the Irish judicial bench at this time if the filling of vacancies on that bench had been entrusted, not to the impartial authority of the Crown, but to the Protestant judges who were already on the bench? That is the true parallel between the illustration of my hon. friend and the bill now before the House. . . . The word "gradual" is a very safe word. It has many degrees. I remember an application of the word by the late Dr. Whewell in his "Bridgewater Treatise," where he says, alluding to the solar system, that in the opinion of some astronomers there are slight deviations of the planets from their orbits, and that these deviations may possibly increase and accumulate so that the solar system may, after all, contain within itself the elements of its own destruction. But then it is a gradual process; and by this same sort of gradual process it appears to me that my hon. friend proposes to modify the constitution of the University of Dublin. (Hear, hear.)

Having thus expressed in the broadest terms his objections to the clauses for the reconstitution of the University, he would only wind up by saying that they were totally inadequate as a settlement of the great University question in Ireland.

We have entertained and continue to entertain that belief, we are pledged to the belief, that it is an extreme hardship on that portion of the Irish population who do not choose to accept an education apart from religion that they should have no University open to them in Ireland at which they may obtain degrees; and we hold that this, call it what you like and disguise it as you may, is the infliction of civil penalties on account of religious opinions. (Hear, hear.) The hon. and learned gentleman has stated that the University of Dublin has a system of non-residence, by means of which it would be possible for undergraduates to avoid the mixed education to which, he said regretfully, and no wonder at his regret, many persons object. Does the hon. and learned gentleman point to this system of non-residence as one of the merits and ornaments of the University of Dublin, one of the securities for religious liberty provided for it, or as indicating a constitution so elastic that it would supply the whole need of those Roman Catholics and Protestants who are determined not to accept an education, unless in connection with their own religion? No! He says—and I entirely agree with him—that this system of non-resident education is the weak, the infirm, the objectionable part of the system of the University of Dublin; and in so saying he marks it out of course, not for future development, but for future contraction and extinction. Therefore, in offering this bill as a settlement of the University question in Ireland, and it is in that view that my hon. friend brings it before us, Parliament is asked to affirm that that portion of the Irish people which does not choose to accept an education apart from religion, shall, on account of that opinion, be debarred from obtaining an Irish University degree. (Hear, hear.) It is no answer to this proposition to point to the University of London, and say to Irishmen what you do not venture to say to Scotchmen. We are pledged to adopt with regard to University education, a fair principle as between the three kingdoms, and were we to pass this bill in its entirety as a settlement of the university question for Ireland, such a bill would be a clear violation of that principle. (Hear, hear.) These are my objections to the University, or rather to the reconstruction clauses of the bill of my hon. friend.

The clauses abolishing religious tests the Government were, however, prepared to accept. They would therefore support the second reading, reserving to a future stage the development of the objections they entertained to the other clauses.

The amendment of which notice had been given was then moved by Mr. SYNAN, viz.:—

That this House, though desirous of dealing with the subject of University education in Ireland, is of opinion that any measure relating to that question should be established upon a secure and permanent basis, and for that purpose should be brought in upon the responsibility of Her Majesty's Government, and that no measure of University education in Ireland can be satisfactory, just, or permanent which does not afford all Her Majesty's subjects in that country the right of attaining University degrees without the violation of their conscientious opinions.

Speaking at great length in support of this proposition, the hon. member denounced the bill as a sham and a means of perpetuating the monopoly of Trinity College. He was seconded by The O'CONOR DON.

Dr. BALL, Mr. Plunket's colleague in the representation of the University, energetically condemned the conduct of the Prime Minister, which showed that he was either ignorant of the gravity of the question in Ireland or incapable of grappling with it.

There are two voices in the Government—one exoteric and the other esoteric: the former intended for the British public; the latter being sent through the right hon. gentleman who presides over the telegraphs, and who conveys an occasional shock to the Prime Minister and to Parliament. (A laugh.) . . . An announcement has been made by a man of great intellectual powers, who is clear in his conceptions, determined in his will, and who never palters with a subject—I mean the Chancellor of the Exchequer. I may add that no member of the Government is better able than he to deliver an opinion on education with authority and weight, because in the earlier part of his life he was engaged in the business of education. Well, at Halifax the Chancellor of the Exchequer gave a most elaborate programme of direct policy on this subject. What was that policy? Not a single word, I should mention, was said on that occasion about Ireland, but the subject of University education was treated by the right hon. gentleman as a whole. The right hon. gentleman said Universities ought to be examining boards, that a teaching University was an anomaly, that Oxford, Cambridge, Durham, the four Scotch, and the two Irish Universities were to be swallowed up, and he added, "The fewer we have of those examining boards the better for the country." The right hon. gentleman then proceeded to announce what was the second branch of the great policy of the Government. It was to the following effect:—

Teaching is a trade. Those who follow a trade must support themselves by it. State endowments for teaching are totally anomalous and inexcusable. They may be applied to the payment of examiners, but never to the payment of teachers, who must live by their trade.

According to this elevating and ennobling doctrine—(laughter)—all the endowments dedicated to the reward of learning and genius which had made the University of Dublin famous on the continent of Europe are to be swept away, a miserable compensation of life-interests being substituted for them. This is the grand scheme which the Government shrank from enunciating in the House of Commons, so they sent the Chancellor of the Exchequer to expound it to the carpet manufacturers of Halifax. ("Hear, hear," and laughter.) To such a system I shall give my determined and constant opposition, and if I wanted any other ground for supporting this bill, I should support it because it is a protest against that system. The bill preserves the autonomy of at least one educational institution, and will prevent the application to Ireland of a scheme which would end in the degradation of that country. (Loud cheers.)

The debate was still protracted by Mr. BUTT (the new "Home Rule" member, who had taken his seat for the first time). He supported the amendment, because he foresaw that the bill would lead to the calamity which Dr. Ball deprecated; and it would not assist in a settlement, which could not be satisfactory unless the wants and feelings, and even the prejudices, of the Irish people were consulted. In the interests of the college, he entreated the authors of the bill not to disturb its position until they saw a prospect of a final settlement, and, as a contribution to such a settlement, he shadowed out a scheme founded on the establishment of a Roman Catholic college within the University of Dublin.

Captain NOLAN and Mr. P. J. SMYTH spoke against the bill, and at twenty minutes to six o'clock the adjournment of the debate was moved by The O'DONOGHUE. The motion was defeated by 281 to 24 votes. But as it was now five minutes to six o'clock, the debate stood adjourned. [The only English member who voted in the minority was Mr. Serjeant Simon.]

### ECCLESIASTICAL COURTS.

On Thursday, in the Lords, on the motion that the Ecclesiastical Courts and Registries Bill do pass, the Bishop of LONDON brought up a new clause, providing that suits to punish breaches of ecclesiastical discipline may be commenced by three members of the Church, being inhabitant parishioners, without the permission of the bishop. Lord SALISBURY pointed out that the Ecclesiastical Procedure Bill, which was recently thrown out by their lordships, contained a similar provision, with the exception that the three members of the Church might be resident in the diocese instead of the parish. The clause, even with this amendment, gave the clergy no security against persecution by Church Associations and litigious persons. It was, moreover, partial in its operation. It facilitated proceedings against the clergy, but left out the bishops. Lord EBURY, having moved for the appointment of the Ritual Commission and served upon it, bore testimony to the necessity of some such clause, and its conformity with their recommendations. Lord SHAFTESBURY remarked upon the singularity of such a clause being proposed by the Bishop of London, who had been instrumental in rejecting the bill which would have made it unnecessary. It was desirable to keep the procedure of the Ecclesiastical Courts apart from the question of their constitution, and to engraft the clause upon the bill would only endanger its passing in another place. The Bishop of GLOUCESTER suggested that the bishop of the diocese should have a veto, and be able to restrain suits in cases of discipline as well as doctrine.

The Archbishop of CANTERBURY said that if the Bishop of London made the consent of the bishop necessary in every case, he would not oppose the clause. He was never more surprised in his life than to find that after he had left the House the other night, the 117th clause, repealing the Ecclesiastical Discipline Act, had been struck out. It was desirable the clergy should know by which Act they were to abide—the old or the new. Lord GREY pointed out the danger of adding a new clause of so much importance to a bill on the motion that it do pass. The Duke of RICHMOND described the clause as the virtual reintroduction of a bill which their lordships had already rejected. The clause was negatived without a division.

Lord ROMILLY brought up a new clause providing that the documents in the bishops' registries older than fifty years should be transferred to the Record Office, London, except in cases where the bishop certified that they were safely kept and duly indexed. The clause was agreed to, and the bill as amended passed.

The Deans' and Canons' Resignation Bill also passed through committee.

### NAVY ESTIMATES.

In the Commons on Thursday, on the motion for going into Committee of Supply on the Naval Estimates, Sir J. ELPHINSTONE interposed once more, calling attention to the naval administration of the Government and the proposed changes in the constitution of the Board of Admiralty rendered necessary by the policy pursued, and moved a resolution, which was, equally, of course, seconded by Mr. BENTINCK. Mr. CHILDERS replied to some personal references made to him, and the House went into committee.

Mr. GOSCHEN then moved the adoption of the Navy Estimates, amounting in round numbers to 9,500,000*l.*—5,600,000*l.* for the *personnel*, 3,400,000*l.* for the *matériel*, and 500,000*l.* for the establishment and miscellaneous services of the navy. This was a reduction of 218,000*l.* on last year, but the estimates had not been as yet reduced to the level of the year 1870-71, which he attributed to the large sums, amounting to more than 1,000,000*l.*, spent on an entirely new department of the navy, ships of the *Rupert* and *Cyclops* classes and gunboats, all designed for home defence. It was not intended, however, to spend any more on these defensive vessels, it being considered that we are strong enough in that respect. The force taken for the navy and reserves this year is the same as last—namely, 61,000 men and boys. Mr. Goschen next explained certain changes in the mode of recruiting boys, and in the inducements held out to men to join the reserves. He contradicted the assertions that our ships are undermanned, or that there is any falling off in the character of the men. Mr. Goschen then stated at great length the changes proposed in the education of officers, which embrace the establishment of a Naval College at Greenwich, with which will be combined the Naval College at Portsmouth and the Kensington School of Naval Architecture. Cadets will be taken hereafter at the age of fifteen instead of thirteen, and sent to sea for three years after one year's training on shore; and training brigs for instruction in seamanship are to be attached to the Mediterranean Fleet. The shipbuilding programme of the year contemplates the building of 20,400 tons, of which 3,000 are to be built by contract. All the ships in progress are to be completed except the Fury, two new first-class ironclads are to be laid down, as well as a corvette of the Blanche class, two large covered corvettes, five sloops, eight gunboats, and a torpedo ship of 540 tons. In spite of the recommendation of the Committee of Designs, one of the ironclads is to be a first-class sea-going cruiser, constructed on the broadside principle, with improvements for bow-firing. The character of the second ironclad will not be decided until the Devastation has been tried at sea; and it is also proposed to try an experiment on the Glatton by firing one of the Rupert's 25-ton guns at her turret. In conclusion, Mr. Goschen concluded by reminding the committee that much of the money voted for the fleet is spent on purposes entirely apart from offensive and defensive preparation, and in which the whole civilised world is interested.

Lord H. LENNOX, speaking on behalf of Mr. Corry, who was unable to take part in the debate owing to indisposition, explained the views of the Opposition. He approved of having training brigs in the Mediterranean, and he thought the Admiralty was right in recommending extreme caution in the handling of new ships at sea, but he thought that Mr. Goschen had very much exaggerated the floating defensive power of the country, as an examination of the ships in the appendix to the estimates would show that a considerable proportion of them were not fighting ships, while others were only fit for harbour defence.

After further discussion, the votes of 61,000 men and boys and 2,674,145*l.* for their wages and allowances were agreed to.

The Royal Parks and Gardens Bill was subsequently considered in committee, but no advance was made with it.

### SCHOOL BOARDS.

In the Lords on Friday the Marquis of SALISBURY said that in the late debate on Mr. Dixon's motion the Vice-President of the Council was reported to have said that he should be prepared next year to consider the question of compulsory education, and subsequently a system of school boards in every parish; but it was not easy to gather whether Mr. Forster spoke only his own personal opinion or the opinion of the Government on the subject. The matter was one of considerable importance, because when Churchmen accepted the Education Bill they accepted it as a compromise.

it contained many things they did not like; but it gave them a chance of employing their own resources, and appealing to the liberality of the members of the Church in the cause of education, and of thus escaping from the nuisance of school boards. Throughout the rural districts there was a general desire to escape from those school boards, and the reason was obvious. In a small community, where every one was known to every one else, the elections for these boards would have the effect of bringing into discussion topics which all who wished well to the country and to the spread of civilising influences would wish to see kept in abeyance. A school board election would light a firebrand in most parishes, and tend to drive still further asunder Churchmen and Dissenters. It would excite a religious antagonism which all who felt a real interest in the peace and happiness of the country would earnestly deprecate and deplore. Nor did he think matters would be improved if it were announced that the object with which school boards were introduced into every parish was the establishment of compulsory education. He would not discuss the latter question on the present occasion, but he thought there were three classes who would object to it—the poor people for whom it was intended, the farmers who would have to pay for it, and the gentry who would have to administer it. If Mr. Forster was in favour of setting up school boards in every parish, he hoped to hear that his intentions were not shared in by the other members of the Government.

The Marquis of RIPON believed that on the occasion referred to Mr. Forster said he was speaking for himself. Further, he believed that his right hon. friend said that next year he would be ready to consider the question of compulsory education, and that when he came to consider that question it would be necessary for him to consider whether it would be desirable to introduce school boards throughout the country. When his noble friend asserted that when used by a Minister the words "to consider" had the same meaning as "to adopt," he must entirely dissent from his noble friend. He had always understood that when a Minister said he would consider an application, that form of expression barred the supposition that he made a promise to comply with what was asked. If his impression were wrong, he was afraid he would be liable to very heavy damages by reason of the many claims which he had promised to consider, but which, having considered, he had felt unable to recognise. (A laugh.) He could assure his noble friend that the Vice-President had not committed himself to a general establishment of school boards. By next year his right hon. friend and the other members of the Government would have considerable experience of school boards, and it would be their bounden duty to consider whether the system of education could remain what it was now, a partially compulsory system, or whether it should be made wholly compulsory; and when they came to consider that question they would have to consider also whether, if the system were made compulsory, it should be carried out by school boards throughout the country, or by some other means. (Hear, hear.)

### THE ALABAMA DIFFICULTY.

Lord DERBY, pursuant to notice, then questioned Lord Granville as to the present state of negotiations between this country and the United States, and as to the course the Government proposes to adopt with regard to them. He was not afraid of any intentional or direct abandonment on the part of the Cabinet of the position which they have assumed; but he did fear that process which the late Lord Clarendon, in the time of the Crimean War, described as "drifting"; and he knew how often and how easily it happens that, at the end of a long negotiation, the parties concerned in it find themselves in positions which, when it began, they did not at all contemplate taking up. In financial matters, where individuals are concerned, one of the commonest causes of ruin is where a speculator who has been unsuccessful cannot make up his mind to sacrifice a bad investment, but goes on risking more and more in the hope of recovering what he has risked already. He hoped nothing analogous ever happens in diplomacy, but we all know and feel the force of the plea, "When we are so nearly agreed, is it not a pity to break off on account of a little concession more?" And so a little is added to a little until the aggregate comes to a great deal. As the limit of time expires on the 15th of May, he next inquired whether the Government, pending the negotiations, intended to put in their counter-case, or to suspend all proceedings before the arbitrators until the misunderstanding was cleared up. If Lord Granville could state that care had been taken in the counter-case to guard against the admission of the constructive claims as being covered by the treaty, this discussion would not be useless.

Lord GRANVILLE replied that Mr. Gladstone had, in another place, already explained the course which the Government intended to pursue, and that he could add nothing to his explanation. He assured Lord Derby, however, that the Government were most anxious that the whole question should be discussed in the fullest manner, for they felt that meanwhile they were subjected to undeserved censure. They were also prepared to maintain the words which they had put into the Queen's Speech, and which they had explained on subsequent occasions.

### MR. DODSON'S PROPOSED REFORMS.

In the Commons on Friday, the adjourned debate on Mr. Dodson's resolutions for a reform in the system of private bill legislation was resumed by Mr. LEEMAN, who argued in favour of retaining the present system, and proposed a further adjournment. Mr. C. DENISON seconded the motion, and maintained that the weight of all previous inquiries was against Parliament parting with its jurisdiction. Mr. V. HARCOURT, on the other hand, though doing full justice to the fairness of the committees, asserted that they were under-manned in comparison with former times. A tribunal such as that recommended by Mr. Dodson would be much superior, with certain modifications. For instance, the commissioners should not all be lawyers; there should be an eminent engineer, and a layman of the class from which Ministers choose their home secretaries and presidents of the Board of Trade and Poor Law Board. Mr. CHICHESTER FORTESCUE had no objection to agree to the first resolution, which declared the necessity of a reform, but was unwilling to commit himself to any particular scheme. He expressed, however, a preference for a guarded extension of the system of provisional orders. The tribunal proposed to be substituted was not satisfactory; it would not possess sufficient flexibility, and, as an appeal would be almost invariable, things would come to the same pass as now in the long run. He recommended Mr. Dodson to be contented with passing his first resolution, and to withdraw the others till there had been further consideration. The discussion was continued by Colonel Wilson Patten, Mr. Hardy, Lord Bury, and other members; and, finally, Mr. DODSON said he would take the advice offered him, and the first resolution—"That the system of private legislation calls for the attention of Parliament and Her Majesty's Government, and requires reform"—having been agreed to, the other resolutions were postponed.

### THE FINANCIAL STATEMENT.

On Monday, the House having gone into Committee of Ways and Means,

The CHANCELLOR of the EXCHEQUER made his financial statement, commencing with an elaborate comparison of the actual expenditure of the year with his estimates in last year's Budget, with the sums sanctioned by the Appropriation Act, and with the sums already voted, including supplemental estimates. The actual expenditure of the year has been 71,720,000*l.*, which is a saving of 1,016,000*l.* on the amount voted, and is 588,000*l.* less than he estimated it at in the budget of the year 1871-72. This, he claimed, bore testimony to the vigilance with which the expenditure had been watched, although much of it arose from the necessary looseness with which the estimates were framed, and which could only be remedied by more frequent recourse to supplemental estimates and votes on account. Comparing in like manner the actual with the estimated revenue, Mr. Lowe stated that the revenue had produced 2,220,000*l.* more than was anticipated, showing an actual excess of revenue over expenditure of 2,815,000*l.*, of which 1,016,000*l.* is due to economies in expenditure. Mr. Lowe went at some length into the details of the increased revenue, justifying his estimates and dwelling with especial satisfaction on the increase of 1,000,000*l.* in the yield from stamps, notwithstanding the reductions of last year, and on the increased yield of the income-tax, which has risen now to 1,660,000*l.* for each penny in the pound. Next he presented to the committee a comparative review of the Exchequer balances. These on the 1st of April next he calculated would amount to 8,890,000*l.*, or about double what they were in 1869; though during the same period we have effected a gross reduction of 12,740,000*l.* of debt, and have had to spend sums out of capital account for such purposes as purchase of telegraphs, fortifications, abolition of purchase, and the war in Europe, amounting in all to nearly 10,000,000*l.* The total amount of the debt is 792,740,000*l.*, of which 731,787,000*l.* is funded debt, 55,757,000*l.* in terminable annuities, 5,220,000*l.* unfunded debt. Passing on to the next year's finances, Mr. Lowe dealt first with the expenditure, which he thus estimated:—

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|---|---|
| Charges for the Debt ... ... ... | £26,830,000 |
| Consolidated Fund charges ... ... | 1,780,000 |
| Army (not including abolition of purchase) ... ... ... ... ... | 14,824,000 |
| Navy ... ... ... ... ... | 9,508,000 |
| Civil Service ... ... ... ... | 10,652,000 |
| Revenue Departments ... ... ... | 2,621,000 |
| Post Office ... ... ... ... | 2,610,000 |
| Telegraphs ... ... ... ... | 500,000 |
| Packet Service ... ... ... ... | 1,135,000 |
| Abolition of Purchase ... ... ... | 853,000 |
| | £71,313,000 |

This is 1,423,000*l.* less than the actual grants of last year, and admitting that the supplemental estimates this year may be 400,000*l.* as they were last year, there will be considerably over a reduction of a million. The revenue for the coming year on the present footing, before any reductions are made, the Chancellor of the Exchequer estimated as follows:—

| | |
|---|---|
| Customs ... ... ... ... ... | £20,300,000 |
| Excise ... ... ... ... ... | 23,320,000 |
| Stamps ... ... ... ... ... | 9,700,000 |
| Taxes ... ... ... ... ... | 2,350,000 |
| Income tax ... ... ... ... | 9,950,000 |
| Post Office ... ... ... ... | 4,770,000 |
| Crown Lands ... ... ... ... | 375,000 |
| Telegraphs ... ... ... ... | 850,000 |
| Miscellaneous ... ... ... ... | 3,300,000 |
| | £74,915,000 |

This would give a net increase of 380,000*l.* on last year's revenue, and, compared with the estimated expenditure of 71,313,000*l.*, leaves a surplus of 3,602,000*l.* in Mr. Lowe's hands for the reduction of taxation. Passing at once to this part of the budget, he stated, first, that the exemptions under the house-tax would be extended so as to include premises occupied as offices, and this would cost the revenue 50,000*l.* Next he proposed to reduce the customs duty on coffee and chicory, and the excise on chicory by one-half. Thus the duty on ground and roasted coffee will be reduced from 4d. to 2d. per lb.; on raw coffee, from 28s. to 14s. per cwt.; on chicory, from 26s. 6d. to 13s. 3d. per cwt., and the excise duty on chicory will be reduced from 24s. 3d. to 12s. 1d. per cwt. The whole cost of this operation will be 230,000*l.* Dealing next with the income-tax, he announced that the abatement of 60*l.* now permitted on incomes under 200*l.*, will be increased to 80*l.* and will be extended to incomes under 300*l.* At present, 273,000 persons claim the abatement, and this number will be increased to 440,000*l.*, and the cost will be 310,000*l.* Finally, Mr. Lowe was loudly cheered when he stated that he would undo what he had been obliged to do last year, and would take off the twopence extra imposed last year, at a sacrifice to the revenue of 2,700,000*l.* The total remissions of taxation amount to 3,290,000*l.* The revenue for the year 1872-73 is brought down to 71,625,000*l.*, and the estimated surplus is reduced to an actual surplus of 312,000*l.*

The customary desultory conversation followed, in the course of which Mr. WHITE repeated his complaint that Mr. Lowe habitually under-estimated the revenue; Mr. SCLATER-BOOTH dissented from Mr. Lowe's views as to the expediency of supplementary estimates; Mr. POWELL and Mr. GREENE complained that the brewers' licences had not been reduced; and Mr. PEASE found fault with the continuance of the heavy military expenditure. Mr. W. FOWLER, Mr. HARCOURT, and Mr. MUNTZ also complained of the extravagance of the estimates, and the falsification of all the promises of economy; while Mr. GORDON, Mr. A. KINNAIRD, and Mr. READ joined in calling for some reduction in the tax on agricultural horses and shepherds' dogs, and Mr. GRIEVE advocated the claims of the sugar-duties to remission. Mr. CRAWFORD expressed a general approval of the Budget, and Mr. Alderman LAWRENCE repeated his objections to the house-tax, which he insisted ought to be abolished.

Mr. WARD HUNT criticised Mr. Lowe's arguments on supplementary votes, and his statements as to the balances, and reminded him that he had omitted to mention whether he intended to reimpose the tea-duties which expire this year, and also to explain how the three millions and a-half for the barracks were to be raised.

Colonel BARTTELOT congratulated Mr. Lowe on having produced a commonplace budget. Sir T. SINCLAIR characterised it as a rich man's budget. Mr. Macfie, Mr. Bowring, Mr. Monk, Mr. M'Mahon, Mr. Scourfield, Mr. G. Bentinck, and Sir G. Jenkinson also made some observations, and the CHANCELLOR of the EXCHEQUER having replied, the necessary resolutions amending the income-tax, house-tax, and coffee-duties, and for continuing the tea-duties were agreed to. The report was fixed for Thursday next week, so that there will be no morning sitting to-day, as originally suggested.

### THE BALLOT.

The House then went into committee on the Ballot Bill. Some little time was spent in going through the remainder of Clause 1, and on the motion that it be added to the bill there was a long discussion. Mr. SCLATER-BOOTH, who had given notice of his intention to move its omission, postponed his motion until the report, and Mr. BOUVERIE and others were of opinion that a change so novel ought not to be adopted without more discussion. Two motions for adjournment were defeated—one by 126 to 59, and the other by 117 to 30, and Clause 1 was then agreed to.

The other orders were disposed of, and the House adjourned at two o'clock.

### MISCELLANEOUS.

On Monday the Lords adjourned to Tuesday, April 9th.

Lord R. GOWER asked whether there was any probability of the allowance to Lady Mayo being increased from the Imperial revenues; and the CHANCELLOR of the EXCHEQUER excused himself from giving any answer on the ground that he had not had the opportunity of consulting his colleagues. Mr. B. OSBORNE gave notice that, if the answer be unfavourable, he will move an address to the Queen, praying her to bestow some further marks of her favour on the widow and children of the late Viceroy, and assuring her that the House will make good the same.

On Thursday the LORD CHANCELLOR gave notice that on the 15th of April he would propose a resolution in favour of the establishment of one Imperial Supreme Court of Appeal sitting continuously for the hearing of appeals now heard before that House or the Judicial Committee of the Privy Council, and that the appellate jurisdiction of the House be transferred to such Supreme Court of Appeal. He would thereupon introduce his Bill for the constitution of the Court of Appeal.

On Thursday, in reply to Lord Eustace Cecil, Lord ENFIELD stated that the only information received in reference to the reported rebuilding of Sebastopol was gathered from an extract from a Russian newspaper forwarded by Mr. Adams, the British consul at Odessa, and which mentioned that

a committee of officials had recommended that it should be restored as a military and commercial port, and defended, but not be again converted into a fortress.

On Thursday the Act of Uniformity Amendment Bill (for shortening the services) was committed *pro formâ* in the Lords, the consideration of certain amendments being postponed till after the Easter holidays.

On Monday Mr. Gladstone stated, in answer to Sir Henry Hoare, that he could not recognise the presence of any such extraordinary excitement either in or outside Parliament on the subject of the Royal Parks and Gardens Bill as to justify the Government in not proceeding with the committee upon it on the day on which the House would reassemble after the Easter recess.

When the Commons meet on Thursday, April 4, the resolution proposed in committee of ways and means will be reported, after which the Parks Bill, the Public Health Bill, and the Civil Service Estimates will be proceeded with. Next day, Friday, will also be given to the Civil Service Estimates.

In the Commons yesterday the debate on the Dublin University Tests Bill was renewed by The O'Donoghue; and, after the bill had been read a second time, by 94 to 21, the House adjourned till April 4th for the Easter recess.

## Epitome of News.

Her Majesty, accompanied by Princess Beatrice and Prince Leopold, left Windsor Castle at a quarter to four o'clock on Saturday afternoon for Gosport, on her way to Baden. The Queen travels *incognita* under the name of the Countess of Kent. The royal party embarked on board the Victoria and Albert, which, escorted by three yachts, left Portsmouth at 9 a.m. on Sunday for the Channel on the commencement of their run across to Cherbourg. The wind was from the north-east, moderate on the English coast, with a thick atmosphere. Snow fell thickly immediately after noon, and, with slight intervals, during the remainder of the day. The Queen arrived at Cherbourg at three o'clock, and was received on landing by the Maritime Prefect. Her Majesty took luncheon, and then left for Paris. M. Thiers asked the Queen to be allowed to greet her on her way through France. Her Majesty replied that she was greatly pleased at the request, but that she desired to maintain a complete *incognita*, and would not even see Lord Lyons. During the night the train passed through Paris, and passed Nancy about ten on Monday morning, and arrived at Baden Baden about three p.m.

The children of the Prince and Princess of Wales have left Windsor Castle this morning for Chiswick House, where they will stay until the return of their royal parents from the continent.

The Prince and Princess of Wales reached Rome on Saturday. Few people knew at what time they were coming, but a good number of the English visitors were waiting in the station, including many ladies. The King of Denmark was also present. The prince and princess were at the English church on Sunday morning. The prince looks extremely well.

A Drawing-room will be held by Her Majesty on Tuesday, the 23rd of April. Her Majesty's birthday is to be kept on Wednesday, the 15th of May.

Lord Northbrook has left for India *vid* Brindisi. Lord Morley is now currently spoken of as Lord Northbrook's probable successor at the War Office.

Sir Travers Twiss has resigned his position as Queen's Advocate and his appointments under the Archbishop of Canterbury and the Bishop of London, thus giving up an income of 9,000*l.* per annum. His health is very much broken by anxiety arising out of the late scandal in connection with Lady Twiss.

It is stated that Professor Cairnes is seriously ill.

Professor Huxley has been nominated for the Lord Rectorship of St. Andrew's University.

It is rumoured that Mr. Tennyson is engaged on a poem on the illness of the Prince of Wales, and that it will appear shortly.

The celebrated Theresa Longworth, *alias* Mrs. Yelverton, arrived at Hong Kong a short while ago, for the purpose of giving public readings there. She has come from San Francisco, after an American tour. From China she will visit Australia.

An association was formed on Tuesday in London for the protection of property in copyright.

The widow of the late Mr. Justice Norman has been voted a pension of 500*l.* a year out of the Indian Exchequer.

The premises at Norwich, used by Brother Ignatius for the purposes of a monastery, will be sold by auction next month.

It is generally understood in the south-western counties that Salisbury Plain has been finally selected for this year's autumn manœuvres.

East London on Monday entered its protest against the Parks Bill in the shape of an open-air meeting in front of the East India Dock gates. Mr. George Odger occupied the chair, and used, as is his custom, some strong language on the undesirability of allowing Mr. Ayrton to "misrepresent the Tower Hamlets after the next election." The other speakers were equally emphatic on the same subject.

The French Atlantic Telegraph Company announce that the fault in the company's cable reported on the 14th inst. has been repaired, and that it is now in full working order.

Sir Roundell Palmer and the Dean of Westminster were on Monday duly nominated for the office of Lord Rector of St. Andrew's University. The name of Lord Salisbury has been withdrawn, and his supporters are recommended to vote for Lord Neaves.

Several City firms have given notice of their intention to close their establishments from Thursday evening next till the following Tuesday.

Sir David Baxter, Bart., is seriously ill at his residence in Edinburgh.

The *Post* hears that at the very earliest possible day after the Easter holidays, consistent with the progress of private business, it is the intention of Mr. Gladstone to move that public business shall commence at a quarter past four, instead of half-past four o'clock, as at present.

The Duke of Edinburgh took the chair at the first general annual meeting of the Royal Albert Hall Corporation, when the surveyor's report was read, showing that the cost of the building to the corporation, including the organ, was over two hundred thousand pounds.

Another important addition has been made to our ironclad fleet by the launch, at Pembroke Dockyard, of the turret ram Thunderer, sister ship to the Devastation.

Two conferences have been held over the strike among the Warwickshire farm labourers. Resolutions censuring trades-unionism generally as a means of setting class against class have been adopted, but without any apparent effect. The unionists at Stoneleigh seem to adhere to their programme.

Lord Muncaster, a Conservative, was yesterday returned without opposition for West Cumberland, in succession to Colonel Lowther, who has been called to the House of Lords as Earl of Lonsdale.

Her Majesty's birthday will be kept on Saturday, June 1, instead of Wednesday, May 15, as previously announced.

To-day the first contingent of the volunteer force which is to take part in next Monday's review leaves London for Brighton.

The claimant to the Tichborne baronetcy has addressed a letter to the morning papers in which he appeals to the public for subscriptions to enable him to carry on his defence. While describing the charges against him as "foul and groundless," he points out that they will involve the whole question of his identity, and states that six counsel, including the Attorney-General, Mr. Hawkins, Q.C., and Serjeant Parry, have been retained for the prosecution. The claimant describes himself as utterly penniless, declares that he has been cruelly persecuted, positively asserts that he is Sir Roger Tichborne, and expresses his confidence that the British public will see that justice is done by securing him a fair trial.

## FOREIGN MISCELLANY.

Belgium has now finally determined to retain an ambassador at the Vatican. In the Senate yesterday a motion to this effect, which had previously passed the Lower House, was carried by 44 votes against 6.

The Italian Chamber has passed the financial measure of the Government by 239 to 170 votes.

The Italian papers say that no treaty of alliance exists between Italy and Prussia, but only a very cordial understanding against the common enemy.

According to the *Times of India*, the Indian Budget will probably exhibit a surplus of nearly a million sterling.

A monument to the late Lord Mayo is to be erected in Calcutta, and 20,000*l.* has already been subscribed for the purpose.

Prince Frederick Charles of Prussia has arrived at Tunis, and will leave almost immediately for Egypt.

M. Fournier, the new French Ambassador at the Court of Victor Emmanuel, has presented his credentials. An Italian paper remarks that if the mission of M. Fournier is, as announced, to maintain friendly relations between the two Powers, it will be very easy to fulfil.

THE EMPEROR WILLIAM received on his birthday on Friday the congratulations of the members of the Imperial family, of several German princes, and of the Ministers of State. There was no diplomatic reception owing to the state of His Majesty's health. Berlin was decorated and illuminated in honour of the anniversary.

THE LOOSHAI EXPEDITION.—General Brownlow reports, under date of the 13th inst., that the whole of the Southern Howlongs have submitted, and that the task confided to the column has been fully accomplished. The results of the campaign are that two powerful hostile tribes have been completely subdued and twenty resisting villages destroyed. Fifteen chiefs have surrendered and tendered their submission, and numerous captives have been released.

PROPOSED POSTAL CONGRESS.—The *Daily News* believes that Prince Bismark is about to summon to Berlin an international postal congress, and is prepared with the following proposals as a basis of negotiation:—That all the European States, Russia in Asia, Turkey in Asia, Canada, United States, Algeria, &c., shall form one post union; that a uniform rate of postage be adopted of 2d. per half-ounce; that newspapers, printed matter, and patterns be conveyed at 1d. for every two ounces. Countries outside the union to be charged double; the uniform registration fee to be 2d.

THANKSGIVING DAY was celebrated all over Australia and in Canada, where there were services in the churches, and a general holiday was observed. Throughout India also the day was kept. At all the churches services were held, and the natives joined in the celebration according to their own religious rites. The *Times of India* says that no community more readily responded to the invitation addressed to them than the Mahomedans. Their mosques were attended by the most influential men, and the addresses delivered were in the highest degree sincere and loyal. In Bombay the Hon. D. Sassoon, to perpetuate the memory of the day, gave 5,000*l.*, in addition to the 10,000*l.* he has already given for educational purposes. In Calcutta, Madras, and other cities, the same spirit of loyalty and thankfulness was manifested.

## BACH'S ST. JOHN'S PASSION MUSIC.

The great oratorios of J. S. Bach were composed more than 130 years ago, and yet a few years since scarcely any one knew of their existence. Last Friday, for the first time we believe in England, the St. John's Passion Music was performed at Hanover-square Rooms. Mr. Barnby has the merit of bringing this gem from the "dark unfathomed caves" o obscurity and neglect in which it has so long r mained. His choir has been well trained for the roduction of such music by frequent performance of the St. Matthew's or Great Passion Music, which has now obtained a recognised position among the noblest works of sacred musical art, from which it can never be dethroned. From the first hearing of the St. John's Passion Music it is not possible to gain such a distinct and detailed impression of its merits as would be required for adequate criticism. It is evidently coined in the same mint as the larger work. The same inexhaustible flow of melody, the same learned and subtle harmonies, the same skilful fugal combinations, the same dramatic vigour, the same tenderness and devoutness of feeling, are found in the two works. The words are taken, and indeed include the whole of the 18th and 19th chapters of St. John's Gospel. The narrative, as given by the evangelist, is sung always by a tenor voice, and on Friday was carefully, and almost faultlessly, rendered by Mr. Wade. Whenever spoken words are reported the voice changes to bass, soprano, or chorus, according to the speaker or speakers. In short, the structure of the composition is exactly similar to that of the St. Matthew's Passion Music, which we have already fully described in previous notices. One very noticeable feature of the songs interspersed is, that they are mostly written with an *obbligato* accompaniment for some solo instrument—flute, violin, hautboy, or a disused seven-stringed instrument, which may now be replaced by the violoncello. In Friday's performance several of the songs were unfortunately omitted, owing to the inability of the bass and alto soloists (Herr Stockhausen and Miss Elton) to fulfil their engagements. This was much to be regretted, as it necessitated great mutilation of the performance, and, as might be expected, it was almost impossible to secure efficient substitutes at a very short notice for such extremely difficult music. Mr. Thorley Beale and Miss Dones very generously took the place of the defaulters, and did all that could be expected, but, as might be expected, the hiatus was not completely filled up. Miss Banks sang the soprano part with her usual accuracy and intelligence. Her singing of the exquisite melodious air (with flute *obbligato*), "I follow] Thee also, my Saviour, with gladness," was one of the most satisfactory features of the performance. The choruses were sung with remarkable vigour and accuracy, scarcely a hitch or hesitation being observed throughout. This is really high praise, as it strikes us that the chorus music is, if possible, even more difficult than that of the St. Matthew's music, and there is, in proportion to the size of the work, more of it. Mr. Barnby has made a good commencement in reproducing this important work. We doubt not we shall hear it again under more favouring conditions.

To-morrow evening the usual Passion week performance of the "Messiah" by the National Choral Society will take place at Exeter Hall, under the auspices of Mr. G. W. Martin. The principal vocalists will be Miss Matilda Scott, Miss Palmer, Mr. Vernon Rigby, and Mr. Lander.

Mr. Leighton is engaged upon four paintings, which he will probably send to the approaching exhibition of the Royal Academy. The first, is the design, painted in brown, for his composition illustrating the arts applied to war. The second is an Italian soldier, a single figure to the knees, rather larger than life, the face looking upwards, in full view, without a helmet. Another represents a young Venetian lady, wearing a green dress, and standing so that behind the figure appears the gold ground of a mosaic. The fourth picture represents two damsels reclining together on the marble bench of a large alcove, with an opening to the sky behind the figures, under the warm and soft effect of an Italian moonlight at the full.

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## TO CORRESPONDENTS.

"Australian."—In type, but deferred till next week.

*** We are much obliged to a number of friends who have sent us communications in response to the appeal in our last number for information relative to the religious condition of the rural parishes, which we propose to make use of in a Special Supplement on the 10th of April. Anything further, whether in the shape of printed documents or letters, that may be forwarded *up to Tuesday next*, will be of service for that purpose.

The Supplement to the *Nonconformist* of Thursday, March 7th, entitled, "The Real Danger to Religion in the Schools; or, Fact *v.* Sentiment," is now published separately at One Penny a copy, or Six Shillings per 100.


# The Nonconformist.

WEDNESDAY, MARCH 27, 1872.


## SUMMARY.

BOTH Houses of Parliament have adjourned for the Easter recess. The Commons rose last night, after reading a second time Mr. Fawcett's University Tests (Dublin) Bill, at the close of a long debate in which the Irish members chiefly figured, and Mr. Bruce reiterated the pledge that the Government would deal with the question "at the earliest possible moment." The division—which showed 94 for and 21 against the bill—was a fair representation of the opinion of the entire House, and the smallness of the minority seems to indicate that the Irish Catholics are less zealous for separate University education than might be supposed. Mr. Fawcett will resolutely push forward his measure, but there is little chance that it will pass this session, notwithstanding the support he receives from both sides of the House.

The most important Parliamentary event of the week is the conversation in the Upper House on Friday on the Alabama difficulty. In response to Lord Derby's invitation, Earl Granville declined to indicate the drift of the negotiations, beyond the fact that the Government strictly adhere to the policy already announced. His lordship's second despatch to Washington was forwarded last week. Though studiously conciliatory in tone, it is understood to argue at great length the question of recognising consequential damages under the treaty, and to reiterate that our Government cannot allow these claims to be submitted to the Geneva tribunal. Nevertheless, his lordship proposes that the counter cases of the two referring Powers should be lodged at Geneva by the prescribed date, April 15th, "without prejudice" to the position of either as regards the indirect claims. It is therefore possible that the arbitrators may speedily decide whether, in their view, they have jurisdiction to deal with indirect claims; and if they ignore them, that the American Government will allow them to be put aside, and the arbitration to proceed. Opinion in America seems to be gradually veering round to the conclusion that all this agitation has been useless and mischievous, and that President Grant's Government have only injured themselves by raising it.

Mr. Dodson's proposed transfer of private bill legislation from Parliamentary committees to an external and permanent tribunal controlled by the Legislature, though at first favourably received, encounters opposition from railway and legal interests. The discussion of Friday resulted in the adoption of the first resolution—"That the system of private legislation calls for the attention of Parliament and Her Majesty's Government, and requires reform"—a very safe assumption which pledges no one. The question is unquestionably one of great importance, for it involves the point whether members should, to the neglect of the proper business of legislation, work like galley slaves for purely local objects, such as gas and water supply. The Government decline to commit themselves beyond the suggestion of a guarded extension of the system of provisional orders, and Mr. Dodson's further resolutions stand postponed.

There has been a somewhat ominous conversation in the House of Lords. Lord Salisbury somewhat peremptorily inquired if Mr. Forster meant anything when, in the late debate on Mr. Dixon's resolutions, he almost engaged that the Education Act should be reviewed next year with a view to considerable changes. The Marquis of Ripon humbly replied that his lordship need not be alarmed. To "consider" a course was by no means the same as to "adopt" it. The Vice-President was not at all pledged to a general establishment of school boards, and if it should be proposed to make compulsion universal, there was still the question whether it should be enforced by school boards throughout the country, or by some other means. If the Government are not now backing out of premises which answered their purpose in the late debate, this obsequious deference to a Tory peer, who does not hesitate to describe school boards as "a nuisance," is in unpleasant contrast to the brusque treatment of Liberal members in the other House, whose object is not to frustrate the Act, but to make it more effectual for the education of the people. It is perhaps the distrust occasioned by this conversation that has induced Mr. Candlish to give notice that after Easter he will bring in a bill to repeal the 25th Clause of the Education Act.

The foreign news of the week chiefly relates to France. M. Thiers and the Commission of the Assembly have as yet come to no agreement relative to the tax on raw materials. The President wants a decision before the recess, so as to conclude an arrangement by which the German troops may at length be altogether withdrawn from French territory, on the basis of an immediate payment of half a milliard, and a guaranteed arrangement for liquidating the other two and a half milliards by annual instalments. The Commission object to this haste, urge the blighting effect of such a burden upon the industry of France, and point out that it will not be a profitable tax, as all foreign Powers protest against any violation of treaties in force. So the President thinks again of retrenchment. He has agreed to part with a quarter of a million for the naval estimates, and will apparently have to further revise his demands on the over-burdened French taxpayer.—From Rome we have strong rumours that the Pope, influenced by some of his Jesuit advisers, and hopeless of French support, is now inclined to an arrangement with the King of Italy; and from New York there are full details of the rout of the Erie Ring.

## THE BUDGET.

WHEN the nation is prosperous and trade expanding, the Chancellor of the Exchequer has an easy task. Mr. Lowe just now has little else to do but to sit still, see the coffers of the State overflow, and create a new channel for the golden stream. Even in the midst of financial prosperity financiers may err, as the present Chancellor has shown. But this year Mr. Lowe has been well advised, and with the large surplus of £3,602,000—which must excite the unbounded envy of M. Thiers—he has produced a plain and sensible Budget with which *per se* no one can find much fault. It remits three millions and a quarter of taxation—part of it in order to give greater completeness to that enlightened fiscal policy which Sir Robert Peel initiated, Mr. Gladstone so ably developed, and the present Chancellor is trying to perfect—a policy, moreover, which has proved to be the best means of increasing the national resources and stimulating the revenue.

For the past year the aggregate revenue has amounted to seventy-four and a half millions sterling, being two and a half millions in excess of the estimates of last April. The imposition of the extra twopence of income-tax was therefore unnecessary, and Mr. Lowe does not deserve much credit for taking it off. While mindful of the maxim not to look a gift-horse in the mouth, we may be allowed to remember that the horse was forcibly taken away before being returned as a present. However, nearly all the items of revenue show a marked increase, especially those that are regarded as an index of industrial activity, and the calculations of the Chancellor of the Exchequer, which may be assumed to be under the mark, indicate a revenue for the new financial year of nearly seventy-five millions.

For the year 1872-3 the Chancellor estimates the expenditure at 71,313,000*l.*, of which about twenty-seven millions are absorbed by interest on the national debt, now reduced to 792,740,000*l.* Our military and naval expenditure, including the current cost of the abolition of purchase, is set down at 25,185,000*l.* Our armaments in time of peace now cost little short of the interest on the debt, or more than one-third of the entire expenditure. This extravagant outlay in a time of general prosperity is not very severely felt. But the Government which proposes it cannot be called economical. We provide against "panics"—which are after all caused by the clamour of powerful and exacting vested interests—by a military and naval expenditure exceeding that of any nation on the face of the earth, Germany and France included! Yet the spokesmen of the two services in Parliament still contend that we are in anything but a state of security, and continue their pressure on the Government. To the total we have mentioned is to be added the annual cost of erecting Militia barracks in every military district, the money for which (3,500,000*l.*) is to be raised by terminable annuities. Though we may congratulate ourselves on an agreeable Budget, there is no reason we should lose sight of the fact that it is not in the least owing to the economy of the Government.

In disposing of his surplus, the Chancellor of the Exchequer shows a disposition to do justice to all. He candidly admits that he takes off the twopence income-tax because he put it on last year. His other transaction in connection with that impost is a real boon to those who feel most keenly the incidence of taxation. At present, to persons who receive 200*l.* a year 60*l.* is abated upon the assessment for the income-tax. In future those whose incomes are under 300*l.* per annum will be entitled to an abatement of 80*l.* By this concession Mr. Lowe has redressed a real grievance, for which as large a number as 440,000 persons will have reason to thank him. The remission is less than a pound per head, but it will give relief to an industrious and deserving class of the community. The extension of the exemptions from the inhabited house-tax to shops, offices, and warehouses, is also an equitable reform. Without accepting the policy of "a free breakfast table," the Chancellor of the Exchequor has made a substantial concession in this direction. At a cost of 230,000*l.* he proposes to abate the duty on coffee and chicory one-half (from threepence to threehalfpence a pound), which is equivalent to a reduction of one-eighth of the prime cost of coffee. It is probable that, in consequence of this remission, the consumer will gain more than the amount surrendered by the State, while it will tend to greatly increase the consumption of coffee. In the end the revenue will lose little by this welcome arrangement.

These various fiscal reforms will absorb 3,290,000*l.*, and as the loss does not wholly fall on this year's revenue, Mr. Lowe is still able to reckon on a surplus of 313,000*l.*—a margin large enough for the most prudent Chancellor of the Exchequer. There are yet many unjust burdens to be taken off, which only remain because the Government think fit to expend so large a proportion of the national resources upon our armaments. Since 1870 our expenditure has risen more than four millions, and the efforts of Liberal members to keep it down meet with but little encouragement from a Government which was founded to carry out the principle of retrenchment. We may thank Mr. Lowe for his "common-sense" Budget, but see no reason to relax in our opposition to the extravagant estimates of the Government. In the discussion which followed the statement of the right hon. gentleman Mr. Muntz pointed out that "in 1835 the votes for the army and navy amounted together to 11,000,000*l.*, whereas this year they were something like 30,000,000*l.* It was this constantly increasing expenditure which the members below the gangway wished to check. After three years of wondrous promises, the

country was now landed in an estimate of 72,000,000*l.*, annually drawn up by the very gentleman who had declared that the 70,000,000*l.* in the Budget of the right hon. gentleman opposite was unstatesmanlike, uncalled for, and wasteful." We wish this serious charge against the Government could be rebutted. It is, however, for the public to insist that they shall retrace their steps, and enable the country to derive full advance from our present buoyant revenue, instead of throwing it away upon the unproductive services.

## THE DEBATE ON SIR C. DILKE'S MOTION.

THE Easter holiday brings a short but very advantageous breathing time in the midst of the strife of politics. As the Parliamentary holiday includes the greater part of Passion Week and the first half of Easter week, it covers the two contrasted ecclesiastical periods of fast and feast, of humiliation and triumph. The Conservative side of the House has marked out already how it shall keep the latter portion of the holiday. Mr. Disraeli is going to Manchester to celebrate the Conservative successes of three years ago, and to enjoy an anticipatory triumph over those of the future. For the earlier part of the holiday we venture to suggest a different subject of review. The debate, if it can be called, of yesterday week, is one of those events which are very fit subjects of meditation in a time of fasting. Logically, of course, to put oneself in the wrong does not put one's opponent in the right; but it has almost the same effect so far as lookers-on are concerned. The House of Commons is now completely convinced that it put itself entirely in the wrong in its treatment of the discussion on Sir Charles Dilke's motion. It gave to him, his teller, and his supporters a great moral victory even in the very act of inflicting upon them an overwhelming numerical defeat. The whole proceedings of the evening were from beginning to end a series of mistakes. Nothing could be more innocuous than Sir Charles Dilke's motion. He merely asked for some returns as to the expenditure on the Civil List; returns which Parliament has itself asked for in years gone by, and which Mr. Dixon last year announced his intention of moving for, and excited neither remark nor surprise by the announcement. Yet, at the very notice of Sir Charles Dilke's motion there was needless and factitious excitement. Some indiscreet expressions in his speech at Newcastle had been bandied about, commented on and exaggerated, till ignorant people really believed that he meant to move the abolition of the Crown. In vague anticipation of a republican speech the House was crowded; the galleries were filled to overflowing; the peers left their gilded chamber to sit in the uncomfortable balcony they share with the boys of the Westminster School; and a general buzz and excitement indicated that some portent was expected or some wonder was in the wind. Sir Charles Dilke disappointed all this expectation. He was quiet, self-possessed, moderate, and kept most strictly within the bounds of Parliamentary right. He asked for an inquiry into certain items of expenditure and nothing more. Mr. Gladstone replied *more suo*. With all that oratorical instinct which is at once his greatness and his weakness, he felt the excitement of his audience, and gave it brilliant and vigorous expression. He had no difficulty in catching the member for Chelsea tripping, and he tripped him up with more glee than one boy in frosty weather trips another on a slide. He not only slew his antagonist, but swung him round on his victorious sword and shouted in the joy of triumph. He asked the House not even to debate the question—to negative it at once, to treat it with scorn—and the House answered with a cheer. The enthusiasm burst all barriers. The House forgot itself. It clearly thought that a little boy had been thrashing a big one; and completely forgot that after all it was only a very big boy beating a small one.

"Violent delights have violent ends." Mr. Gladstone got more than he bargained for. Mr. Auberon Herbert is not the most cautious of speakers, though he is personally one of the purest, truest, bravest, and most chivalrous of men. But the House resolved not to hear him, and the scene which ensued was the most disgraceful in the modern history of England. Mr. Herbert was quite right in insisting on being heard. It was a mistake that in one of the few pauses in the tumult which raged and roared around him he should declare himself a Republican. That was not the question before the House, and it was just the question which the Opposition were endeavouring to drag in. It intensified the uproar by giving it a partial and constructive excuse. That the political intolerance of the Opposition forced it from him we have no doubt; but that is only confessing that he was bullied into a false step. The attempts to count out the House, and the successful demand for the exclusion of strangers, would have been mere childishness had they not been done in ostensible defence of the oldest of our institutions. The whole of the public, at least all moderate men and thoughtful politicians, would sympathise with Mr. Herbert in claiming absolute freedom of debate; and their only feeling at the treatment he met with was one of indignation at seeing the flag of loyalty so draggled in the mire. Apart from all theoretical questions as to forms of government—questions which have no present relation to English politics—there can be no doubt that Sir Charles Dilke's motion was altogether consistent with the existing forms, the hereditary habits, and the historic traditions of the House of Commons. It was a proposal to inquire somewhat more minutely than usual into a branch of the public expenditure. It was a mistake on Sir Charles Dilke's side to associate it with any opinions as to the best form of Government; it was a far worse blunder to treat it as an assault either on the Crown or its wearer. We should like to ask the Conservative members who made the riot how they think it will be regarded in the country, the next time some question of dowry or royal grant comes up for discussion and is debated at public meetings of working men. Will such meetings not remember the political intolerance exhibited on one side, and show a like intolerance on the other? Such events as these do not pass like an evening's dissipation. They take place before the eyes of a whole people, and make lasting impression on their memories. They come up again in the shape of popular passion and demand. What we fear may result from this debate is that the constituencies will take up the question, and make the discontinuance of any further dowries to the royal family one of the conditions of their votes. That many of the large popular constituencies will do so may be regarded as certain. If they do, with whom will the victory really remain? with those who asked for an inquiry into the Civil List expenditure with a view of limiting that expenditure, or with those who treated the very proposal as treason, declared that into these mysteries no democratic eye should look, and resented with either real or simulated horror and affright even the suggestion to lift the veil and let the truth appear?

For our own parts, we believe that the inquiry Sir Charles Dilke proposes is not worth making. If anything can be open to the scornful epithet of cheeseparing economy it is the endeavour to save a few pounds a year out of the expenditure of the royal household. It is like stopping a leak in a mash-tub while the sweet wort is running to waste at the spigot. It is not true in national affairs that if we look after the pence the pounds will look after themselves. It is only savings of millions that can tell in any way on the comfort or prosperity of the nation, and it is not in the direction in which Sir Charles Dilke has been looking that any millions are expended, much more that any can be saved. And as to the discussion of the theoretic question as to the form of Government, nothing could be more ill-timed or out of place. To active Liberals, who wish to carry on the great work of civil, political, and religious reform, the discussion of a theoretical question, which cannot at present become a practical one, is a hindrance, a diversion of attention and of energy—a red-herring drawn across the scent of the hounds. The real practical questions of the day need all the strength that can be rallied to their side. For Sir Charles Dilke or Mr. Auberon Herbert to lead off a contingent of the Liberal army to a Quixotic fight against the forces of the State, is practically and actually to withdraw them from the field while the battle is raging. It might almost seem that the Liberal army had removed all inequalities, conquered all abuses, accomplished all reforms, and had now nothing better to do than to look after a few paltry sinecures and small abuses which have flourished under the shadow of the Throne. Sir Charles Dilke does not think so; but his followers are in danger of acting as though they did. His object in that Newcastle speech which was so greatly misrepresented, but gave such great opportunity for misrepresentation, was the most pressing necessity of a reform in the distribution of political power. The people are not half enfranchised yet. Dependent counties send their owners to Parliament to checkmate the votes of independent constituencies. Little boroughs weigh as much in the balance of the constitution as the greatest and wealthiest of our cities. There is the Education Act to remodel, the Church Establishment to get rid of, the House of Lords to reform and popularise, and a great mass of social reforms to begin when the people's will becomes really omnipotent in Parliament. There is, however, no need to indicate what are the great questions of the future. Enough to say that the question of the Crown is not one of them—and if a younger generation of Liberals would not waste their labour, if they would not hinder progress while labouring to advance it, our advice to them is to confine themselves to the practical questions and duties of the hour, and to let Republican theories alone.

## THE BOAT-RACE.

IT will probably occur to some people, in the course of time, that boat-racing, as exemplified in the Oxford and Cambridge contest, is a rather questionable good. If we were to say this at the present period, we should probably be like one preaching in the wilderness, and whom no man came to hear. What! All this generous ambition questionable? All this manly energy: have you a word to say against it? This fine physical training: is it possible that men exist who cannot see its duty as well as its advantage? Well, let us look at these questions, and, after that, at some other questions related to it.

The Oxford and Cambridge boat-race is, no doubt, a "splendid sight," or, at least, a person generally thinks so when he sees it. When, however, the same person, supposing him to be of a reflective habit, gets home, he probably asks himself in what the splendour of the sight has consisted? He has seen, for a shorter or longer period, averaging about a quarter of a minute, two boats' crews pulling very hard, each trying to be first, and one of them certainly failing. Now, then, supposing he had come upon that spectacle in a quiet country place, with nobody near him, would he have described it as a "splendid spectacle"? Would he have shouted "Oxford for ever!" or "Go it, Cambridge," gesticulated like a monkey, huzzaed if one had lost or another had won, or muttered those curses which can be heard by wholesale along the river on the great race-day? Not he. Two minutes after the boats had passed him he would have thought no more about them, and probably would never mention the incident of their passing to a single acquaintance or friend.

The enjoyment and "splendour," or whatever word may best suit, therefore, do not consist in the race as such; they consist, as all such things do, mainly in what may be termed gregarious excitement. That excitement is just the same in the urchin who cheers the new Lord Mayor as in the middle-aged merchant who pushes his way through the crowd to the west of Barnes Bridge, and goes into ecstasies at the first sight of Light Blue or Dark Blue. If the merchant had had no crowd he would certainly not have gone into ecstasies, and if the urchin had been the only individual in the street besides the Lord Mayor, that exalted personage would not have heard any expressions of delight and enthusiasm. It does not matter what it is—Lord Mayor's Show, Royal Thanksgiving, or boat-race—people are excited because there is a catching disposition to excitement all around them, arising, not out of the sight to be seen, but out of the mere natural and inevitable result of a concourse of people.

Considering this preliminary fact to be established, we want to know what becomes of those fine and mouth-filling phrases—"generous ambition," "manly energy," "physical training," and so on? As a matter of fact, no person whatever goes to see a boat-race because of the generous ambition of the racers. If that were the quality he so much admired, he would go to see them at their studies, when they were exhibiting a generous ambition to acquire learning, intellect, character, and moral influence. If it were "manly energy" he admired, he could see that in his own counting-house or any successful place of business in the City. If it were physical training he cared for, he would go and watch the drilling of recruits in the army, where he would see far more wonderful results of such training than he would ever see in a boat-race. No; he goes for sheer animal and nervous excitement, nothing more and nothing better—things good, occasionally, in their way, but not to be called by other names.

We hold, however, as we have intimated, that the result of this excitement is a rather questionable good. On the Oxford and Cambridge men themselves the result cannot be, and is not, altogether healthy. Boating is good, but boat-racing, such as it is now, is not good. Boating is quiet, healthy life; boat-racing is fever. The race occupies the thought, the time, and the energies of the students to a degree that seriously impairs their studies. It brings down with it the whole moral tone of the Universities. To be a "good oar" is reckoned to be a much finer

...to be a good wrangler, and to have ... muscles is reckoned to be of more importance than to have fine brains or even a good heart.

Now, for what has come from the University Boat-race University crews are not responsible. It is the public who have made it what it is. There is an unhealthy craving for excitement which has lately found new food in this race. Until it was made the spectacle it now is, little, if any, mischief had been done. Look at it now. There are as many bets made for this race-day as there are for the Derby Day, and the sports are almost pushing out the studies of the Universities.

Well, the public have had their excitement over this race for some years past. We suggest that they should now exercise a little self-denial. They should permit the race to go back to what it used to be. It is not a national event: don't let it be treated as such. Under healthy conditions, it is in itself a good thing; under the present conditions, it has more of evil than of good. Nobody wants to deprive the Oxford and Cambridge boys of a pleasure: all that is wanted is that the pleasure should not degenerate to a vice.

## MR. GLADSTONE AND THE IRISH UNIVERSITY QUESTION.

*(By a Stranger.)*

HOUSE OF COMMONS, Monday.

THE most interesting debate to which I have listened since I last wrote undoubtedly has been that on Mr. Fawcett's bill for the reform of Trinity College, Dublin. Mainly its interest—to me at least—was due to its being such a manifestation of Mr. Gladstone, not of him completely, but of the weaker side of his character. The case of Trinity College, stripped of all that is incidental and unimportant, is very simple. The Roman Catholics, as everybody knows, demand denominational university education in Ireland. The prejudices of the Trinity College authorities were originally altogether against undenominational education, but they were very desirous that the Government should have no plea for the establishment of a Roman Catholic university, and they therefore very wisely determined to adopt Mr. Fawcett's bill, which abolishes all tests, and makes it possible for a Catholic or a Presbyterian, not only to take any degree or hold any fellowship, but even to become the head of the college. This week the bill, which has previously been before the House, was once more presented, and the second reading was met by an amendment by Mr. Synan to the effect that no scheme of university reform would be satisfactory which did not give the Irish people a religious university. Mr. Fawcett was supported not only by the whole of the Liberal party, but by the Conservatives—Mr. Plunket, the member for Dublin University, seconding the motion for the second reading. The only dissentients were the Irish Roman Catholic members.

Under these circumstances, it might have been thought that Mr. Gladstone's course was clear. Setting aside for the moment what it was right for him to do, it was expedient that he should support the bill. He had nothing to fear from the Catholic party. The Tories had declared for the bill as warmly as the Radicals, and he was not therefore likely to lose any Irish votes, however warmly he might declare for it. It was expedient, moreover, because a strong, pronounced protest against the amendment would have comforted and consolidated his wavering friends who have been much perplexed by doubtful utterances about concurrent endowment. But it was also right he should support the bill. It was a noble opportunity for setting free a great institution—a noble opportunity for realising over in Ireland one of the Liberal ideals. It was just the very bill of all bills he ought joyously to have accepted with many thanks to its author. What, however, did he do?

After Mr. Fawcett and Mr. Plunket had spoken, Mr. Gladstone got up, evidently in an ill temper, and delivered a speech, two-thirds of which was devoted to a carping captious criticism of the details of the bill. He then promised, it is true, his adhesion to the test clauses, but he did so with no show of the slightest zeal or care for them. Nothing could be more marked than the contrast between the eager—malice I was going to say—with which he objected to the bill, and the cool indifference with which he announced that after all he should vote for it. He hammered away at Mr. Fawcett with angry animosity, and contemptuously tore the bill to shreds. It provided for the "gradual" admission of Catholics to the governing body. He sneered at such slow graduality. Dr. Whewell told us in the Bridgewater Treatises that the solar system was "gradually" collapsing, and by the time it had "gradually" done so the "gradual" effect of the bill would probably be perceived. Mr. Fawcett had happened in passing to remark that Trinity College had ever been in the van of Liberal progress. It was a remark of no particular value or pertinence to the bill itself, but Mr. Gladstone must needs devote some minutes to proving that Trinity College had generally been Conservative, and not Liberal. Mr. Fawcett desired to give the college an absolute power of self-government. If it was thought better that the power should not be absolute, restrictions might easily have been introduced in committee; but Mr. Gladstone seized hold upon this defect, if defect it was, and magnified it into one of primary importance. So he went on. That which he ought to have done—which it was supremely incumbent on him to do—he did not do, and he did a great deal which he ought to have left undone. He conveyed to everybody the impression that he heartily wished the bill well out of the way, that he would be only too glad if it were lost, and, worse than all, he confounded his friends below the gangway by a distinct declaration that the Catholics were justly entitled to a Catholic University. He considered, he said, that it would be an infringement of the rights of conscience and of the laws of religious liberty, if the Catholics were not allowed to give their children the Catholic University education which they thought desirable. The bill, it was true, did not prevent such education, but it did not provide for it. The Catholics cheered vehemently this essentially Catholic and anti-Liberal confession of faith, as well they might; but its effect on our friends was evidently most depressing.

It is not fair, perhaps, to suppose that Mr. Gladstone meant the State endowment of Catholicism, but it is perfectly fair to suppose that he meant what he said, which was that he disliked the bill, because it did not invent a sectarian educational machinery of one sort or another. His speech set me speculating about him. What is the cause of this curious failure to recognise his duty? Why, with the road straight before him which he sees he ought to tread, does he prefer divergence into strange bye-paths? Partly, I believe, it is because of an original defect in his nature. He is keen, sharp, brilliant beyond almost any man I know; and it is just that very virtue of his mind which leads him wrong. He is so much a lover of reasons—a creator of reasons for everything he does—that he makes mistakes where simpler people, trusting to their instinct, would succeed. The thing which it is even morally wrong for us to do may very often be supported by arguments which are original and cogent, while the arguments for the thing morally right are commonplace, and consist chiefly in the categorical imperative. In this case the lover of argument, the philodox—to revive an old word—although his conscience may be as powerful as that of his unlearned brother, is less likely to listen to it. This, of course, is the explanation of the old difficulty, that remarkably intelligent people are very often not saints. There is no implanted antipathy between intellect and rectitude, nor is there any lack of conscientiousness amongst intelligent people. They generally have, however, an extreme dislike—a noble dislike in itself—to base their existence on the unproved, on tradition, or on that which is not vital to them, and they are impatient of the still small voice which frequently tells us to do what is really very humdrum. Mr. Gladstone is a constant lesson to me in this way. Mr. Greene, the Tory brewer, and member for Bury, convicted him of sin the other day in the Ewelme debate, and yet who will not say that Mr. Gladstone has a more delicate integrity than Mr. Greene? I am persuaded that this is partly why he speaks with such uncertain voice about Irish education. A plain mind, one untroubled by much thought, would see in a moment that to endow Popery or to lend it State aid in any way was not right. He would close his ears to all the specious pleas of State necessities, and would take his stand simply on the fact that Popery was an immorality which he would never help. This I believe he would do as an honest Protestant; and as an honest Liberal, even if he might not see his way to absolute and prompt disestablishment, he would certainly never bind himself to the extension of Establishments. But another reason for Mr. Gladstone's failure is his ecclesiastical education. We must never forget what he was thirty years ago, and that he has never passed through that purifying fire which cleansed two or three at least of his friends who were with him in the gall of bitterness. He took to politics and not to thinking, and though a good deal of his Puseyite frippery not having been renewed has rotted off in course of time, a good deal still remains. There has been no complete renovation, no *conversion* of the whole man; and he may possibly half believe still that a denominational education for Ireland, even though it include Popery, is better than secularism. He may still be haunted by that secret terror which makes even—

"The loftiest fear
All that they would disdain to think were true,"

and he may shrink from a State which does not in some way recognise a Church. One thing at least we know, that what a man has once thoroughly believed when he is young, hangs about him more or less definitely all his life, unless he undergoes spiritual revolution, of which Mr. Gladstone has never shown a trace.

It is sad to have to say all this about the best Premier of our day. Another time, perhaps, under different circumstances, I might trim the balance by saying just as much on the other side; but I confess that after this debate I very much feared that our fate, if we followed Mr. Gladstone much longer, would be that of the pilgrims in the "Pilgrim's Progress," who went after Christian into By-path Meadow. "If this meadow," said Christian, "lieth along by our wayside, let us go over into it. Then he went to the stile to see, and behold a path lay along by the way on the other side of the fence." So over they went out of the straight road; but presently they were in difficulties; for "behold the night came on and it grew very dark; so that they who were behind *lost the sight of him who went before.*" Ultimately, being weary, as we know, they fell asleep, and came into the hands of the Giant Despair.

## THE EDUCATION ACT.

### LONDON SCHOOL BOARD.

At Wednesday's meeting of the board Mr. Reed, M.P., vice-president, in the chair, a letter was read from the Rev. Canon Miller, D.D., vicar of Greenwich, intimating his intention of resigning his seat, on account of his increasing duties. A resolution expressive of regret thereat was unanimously passed. The motion which stood in the canon's name, for granting a salary of 1,200*l.* to the chairman, was withdrawn. It has been determined to hire or purchase a large number of buildings as temporary schools in various parts of the metropolis. Mr. Macgregor brought up the report of the School Management Committee, fixing the scale of salaries for the teachers of infant-schools, the Easter holidays in the board schools, and making various recommendations. At the suggestion of this report it was agreed to address a letter to the Education Department, requesting that "such examinations for admission to training colleges should be held at Christmas next as will enable candidates to act as assistant teachers in schools under Government inspection"; and to empower the committee to make the necessary arrangements for an exhibition of school furniture and pictures. Some other details of business were gone through.

### SCHOOL BOARD ELECTIONS.

FINSBURY.—The election for the Finsbury vacancy is fixed for Wednesday next. Both candidates (Mr. Stafford Allen and Mr. Hugh Owen) are holding meetings in various parts of the borough. A largely attended meeting was held last week at Myddleton Hall in support of Mr. Allen; Henry Spicer, Esq., in the chair. The candidate, in a lengthy address, expressed himself as utterly opposed to the State teaching religion, either in the school or the church; and having seen religious equality work well in America, he did not believe that the prosperity of religion depended upon the union. Most of all, he was opposed, in the interest of religion itself, to the State attempting to teach religion by means of the schoolmaster. Certain bills had been stuck about the borough, stating that he was antagonistic to the Bible. This was a thorough calumny, and if he could not disprove it by words, he hoped to live it down. He strongly objected to the 25th Clause, and said it was his desire to go to the school board, not as a representative of the Church or of any branch of Dissent, but to represent all. Mr. Allen then referred to his address, in which he had stated that he was in favour of a moral secular education in the primary schools, leaving religious instruction to be given by the parents and the churches. (Cheers.) The Rev. Dr. Raleigh moved:—

That this meeting having heard from Mr. Stafford Allen a general view of his principles, approves the same, and believing him to be eminently fitted to represent the important borough of Finsbury at the London School Board, agrees to support him in his election.

The rev. doctor said that when Mr. Owen issued his address, he (Dr. Raleigh) thought it very reasonable in the present circumstances of the case, considering the school board had agreed to a compromise on the religious question, that Mr. Owen should say he agreed to that compromise; but there was a further question he had to put to Mr.

Owen. It was, "When the time of grace is up, what will you do? Will you support still the 25th section?" Mr. Owen did not answer. "Will you support fees being paid out of all our pockets for denominational schools?" He did not answer. So that Mr. Owen in his candidature gave no answer to two vital questions. When they came to the vital principles involved in the election, they had in Mr. Allen a man who sounded a clear note. He was sure no reflective man could persuade himself to believe that in a contest like this there was really one party for the Bible and one against it. Yet he saw great placards to the effect that one of the candidates (Mr. Owen) announced himself as for the Bible. For his part, he should not like to see his name set forth as a patron of the Bible. He should prefer reading the Bible and seeing what it says to them about modesty and charity. (Hear, hear.) He contended one thing was quite clear—whether they had a system of Bible education or not, the children would in some way or other be taught the Bible; on the other hand, it was equally clear that the whole progress and advancement of public sentiment was in favour of a rational separation between the secular and religious. (Cheers.) Mr. Mottershead seconded the resolution. Mr. Brighty supported it, and condemned the system adopted by the school board of making distinctions in the schools in the amount of fees. Mr. John Glover, who had some difficulty in getting a hearing, moved as an amendment:—

That Mr. Stafford Allen is not a fit and proper person to represent the borough of Finsbury at the school board.

He ridiculed Mr. Allen and his party, who, for fear an infinitesimal quantity, a homœopathic particle of twopence—a child's school fee—might go towards the teaching of a sectarian dogma, would stop the education of the country, and throw an immense burden upon the rates. Dr. Bateman seconded the amendment amidst great uproar, and denounced any body of men who would exclude the Bible from the schools. Mr. Forsaith supported the original motion, and replying to Mr. Glover, asked if anybody ever heard of the "infinitesimal particle" of a principle. (Cheers.) The Rev. Dr. Allon, who was received with loud cheering, supported the candidature of Mr. Allen. He said it was at first hoped by the Dissenters of the country that religious education would be possible in the rate-aided schools, but it had been decided at Manchester, by 2,000 persons fairly summoned, that this hope was at an end, and he believed this was the conviction of a large number of the Christian congregations. It was not a worthy trick of argument to reproach those who had sacrificed much for the Bible as being indifferent to it. In his opinion, when public money was dealt with the consciences of Jew, Gentile, and infidel, ought to be respected. (Cheers.) He very recently asked the Rev. Dr. Guthrie what he would do on the subject of education in Scotland, and the reply was, "I am going in thoroughly for secular education in day-schools in order that the children may be religiously educated." (Loud cheers.) That might sound strange, but the reason given was a sound one. If religious teaching was supposed to be given in the schools there would be no guarantee that the teachers would be religious men, and yet too many would be content with the theory that religious teaching was given in the schools. If, however, religious teaching in the schools were prohibited, it would be on the consciences of religious men to provide religious education. (Cheers.) The amendment, on being put, was supported by only about thirty votes, and was negatived by an overwhelming majority amidst loud cheering.

MARYLEBONE.—The Marylebone election takes place to-morrow. In addition to Mr. Cremer, the working men's candidate, and the Rev. Llewellyn Davies, who is supported by the Church party, Professor Sylvester, a Jew, has come forward. Mr. Cremer has addressed two large meetings in St. Pancras, at which unanimous votes of confidence were passed. At a preliminary meeting of leading Nonconformists it was resolved unanimously to support Mr. Cremer, and Revs. Dr. Landels, W. Stott, J. Clifford, M.A., D. Jeavons, G. D. Macgregor, and J. O. Fellows joined his committee.

WESTMINSTER.—The vacancy caused by the retirement of Lord Sandon is to be filled on the 19th of April. Viscount Mahon is the Church candidate; Lord Howard of Glossop is the Roman Catholic nominee. Mr. George Potter has now come forward and issued an address. He takes it for granted that in a question concerning the interest of the people, they should be represented by some men from amongst themselves. In setting forth his principles, Mr. Potter considers that in any system of national education the State should make provisions solely for the secular instruction which all children may receive in common; and that the respons bility of the religious teaching of the young should be thrown upon the various religious bodies.

GREENWICH.—The first candidate to present himself for the vacancy for the Greenwich district caused by Canon Miller's resignation was Dr. W. C. Bennett, brother to one of the Sheriffs of London, who in the course of his address refers to his constant efforts to promote the social and intellectual welfare of the people. Anxious to make the Education Act real and effective, he will endeavour to prevent the rates being expended by any but those who are responsible to the ratepayers. On the religious question he says:—

The best interests of religion require that its truths shall be well and thoroughly taught. The rate-paid masters of the school board can only teach religion ineffectively, under the necessary restrictions of the Act.

I advocate the religious education of the children in the schools by the ministers of each denomination, or those appointed by them, at hours distinct from those in which the secular instruction is given.

The money contributed by all cannot be justly applied to the propagation of creeds held by sections of the community. I therefore am opposed to the payment of school fees to denominational schools.

Mr. Soames, who is supported by the Church party, has also issued an address. Mr. Henry Gover has also announced himself as a candidate. He advocates the reading of the Bible in the schools, "a hearty co-operation in the work, without regard to difference of religious views, no abuse of the Act for party or sectarian purposes, no use of the schools as religious battle-fields, no concurrent endowment, technical instruction to be given, opposition to all extravagant outlay, and practical and energetic action, with a view to the earliest possible results."

LEICESTER.—The contest for the vacant seat on the school board of this town continues to excite much interest. Both sides are doing their utmost. All the leading trades of the town have decided to vote for Mr. Alderman Toller, the Nonconformist candidate. The election is likely to take place on the 10th of April.

ROSS, HEREFORDSHIRE—SCHOOL BOARD ELECTION.—A precept was lately received in Ross commanding the election of five persons to fill a school board for Ross. It was resolved by the Church party that Captain Power, lord of the manor of Ross, chairman of the magistrates, &c., &c., and the Rev. Melbourne Russell West, M.A., first curate of Ross, and Mr. Chas. Purchase, wine merchant, should be nominated by them. The Dissenters nominated Thomas Blake, a retired accountant, William Wylie, gentleman, and Henry Lenthall Draper, a member of the Society of Friends, as their candidates. And a Liberal Churchman not in favour of concurrent endowment stood independently of any party—Joseph Turnock, a large brewer. The polling took place on Wednesday, the 13th inst. From the first hour to the last the Nonconformist candidates headed the poll.

| | | | |
|---|---|---|---|
| Henry Lenthall | ... 614 | A. J. Purchase | ... 506 |
| Thomas Blake | ... 612 | Captain Power | ... 268 |
| William Wylie | ... 600 | | |
| Joseph Turnock | ... 520 | | |
| Rev. M. R. West | ... 507 | | |

The first column are the successful candidates. Thus the Dissenters carried all their men, and one favourable besides; the Church party lost two out of three of their nominees; and Captain Power with all his dignities was lowest and least upon the poll. It is a question whether another victory like it can be found in England. The enthusiasm of the town was unbounded. As soon as the poll was closed a large band of music was set playing the "Conquering Hero," &c., and at night the Corn Market was filled to crowding with the victorious party, and speeches were made by the three representatives of the Nonconformist party, the Rev. Marquand (Wesleyan), and W. G. Ward. The success of the Nonconformist party was due first to their popularity, particularly of Mr. Blake, who contested the county at the last election as a Dissenter; secondly, to their clever arrangements. They had a working man's committee, all laboured voluntarily, with a will. It was with the working classes a political question more than a religious one; and the stale trick of "Bible or no Bible" did not work in Ross. Mr. Blake is an effective lay preacher, and all the Episcopal party could print about degrading the Bible fell quite harmless; it was, in fact, disbelieved.—*From a Correspondent.*

## MISCELLANEOUS.

SALFORD.—Another inhabitant of this town, Mr. John Mather, has been summoned for non-payment of a school-rate, and ordered by the magistrate to pay without delay.

THE EDUCATION ACT DEFIED BY AN ARCHDEACON.—Archdeacon Denison, in a published letter, blankly refuses to admit a Government inspector within his school. He will be happy to provide him with luncheon, and allow him to "inspect the schools from outside;" but he neither has nor will have a "conscience clause." He has "nothing to do with the Elementary School Act except to denounce it as irreligious." If called upon to pay a school rate, he says he will refuse, and the amount will have to be levied on his property under a distress warrant.

NATIONAL EDUCATION LEAGUE.—The ordinary monthly meeting of the Executive Committee of the National Education League was held at the offices, 17 Ann-street, Birmingham, on Thursday, March 21. Mr. Joseph Chamberlain was in the chair. The secretary read the report of the officers' committee. It referred chiefly to Parliamentary action and the division on Mr. Dixon's motion, which appeared to have given great satisfaction. Reference was made to the work of the agents, the holding of public meetings, and the formation of new branches, all of which is proceeding to the satisfaction of the committee. The following resolution were passed by the committee:—"Resolved—That this committee deplores the expressions used by the Prime Minister during the debate on the University Tests (Dublin) Bill, referring to mixed education in Ireland, thus confirming the worst fears and suspicions of the committee of the disposition of the Government to comply with the unjust, exorbitant, and dangerous demands of the Ultramontane party." And the committee further resolved:—"That Mr. Gladstone's speech renders it incumbent upon all friends of religious liberty to secure the amendment of the Scotch Education Bill, which permits sectarian teaching in the national schools, and will afford a precedent for strengthening the denominational character of education in Ireland."

THE EDUCATION ESTIMATES.—From the Civil Services estimates issued on Saturday morning we remark there is again this year a large increase in the public education vote, though, of course, not nearly so great as there was last year. The estimate for 1872-3 shows an advance beyond the actual expenditure of 1871-2 of 93,158*l.* in England and 13,565*l.* in Ireland, or 106,723*l.* altogether. Last year the increase over the previous year was 543,681*l.* in England and 16,950*l.* in Ireland, or 560,631*l.* in all. During the past three years the growth in the vote for public education has been close upon three-quarters of a million, and we must expect that it will go on growing. We do not know what the Government plan in regard to Irish education may be, or whether the new Catholic University or colleges—whichever form it assume—will be supported by the Treasury, or the requisite means obtained through a redistribution of the funds of the University of Dublin. But, however the case may prove to be in regard to Ireland, we are sure of a large addition to the vote for "public education" being required next year for Scotland—if, that is to say, the Government's Scotch Education Bill pass through Parliament this session, which it is to be hoped it may in some shape. The Lord Advocate for Scotland intimated in a speech delivered by him before the session began that the additional amount likely to go to that country under his bill would probably be about a quarter of a million, or fully twice as much again as it receives at present. The vote for "public education" next year thus promises to exceed by a million what it was in 1869-70.—*Pall Mall Gazette.*

## LANDLORD PERSECUTION IN SCOTLAND.

(From the *Greenock Telegraph.*)

One of the most intelligent members of the farming class in this country—and for intelligence it is universally admitted to be second to none—is Mr. George Hope, Fentonbarns. His name is a synonym for all that we can desire to see in our agriculturists. Besides being a good farmer, ever in the van as an open-minded and persevering improver, he is a man of liberal culture and public spirit, who takes a warm interest in public affairs, and does what he can to promote the welfare of the State. The other day he was, for example, one of the few Scotchmen who took part in the great conference at Manchester, held by that party which is desiring to see established an unsectarian system of national education. This will serve to show the political and religious bent of his mind. He is a thorough Liberal. Were such a man farming land in the South, we might be apprehensive of evil coming upon him on account of his political sentiments. The English squires, as a rule, cannot tolerate tenants who have a mind of their own and the manliness to say what they think. But in Scotland—immaculate Scotland, as poor Lord Barcaple deemed it—there is a broader intelligence and a larger heart among the landlords; and so farmers like Mr. George Hope are safe! Are they? What, then, means this paragraph, which is just now going the round of the papers?—

The *North British Agriculturist* understands that Mr. George Hope, Fentonbarns, has received intimation from Mr. Nisbet Hamilton's factor that the lease of Fentonbarns is not to be renewed.

Scotland, then, is after all not so very unlike England—so far as the landlords are concerned. We were taught this by Perthshire and other lairds, both in the Highlands and the Lowlands, at the last election. We saw how the Duke of Buccleugh compelled his serfs in the shire of Dumfries to return that brilliant politician Major Walker, after the said serfs, in a momentary fit of self-assertion and manly independence, had dared to place Sir Sydney Waterlow at the top of the poll. We saw how Sir James Fergusson delayed his departure for Australia to coerce his tenants in Carrick; how Bute was driven to reject Mr. Burns of Kilmahew for a young bigot who is not ashamed to vote for the burial of English Dissenters like dogs; and how, in the regions lying round Edinburgh, there was pursued by the landowners and their ladies a system of intimidation which was so bad as to shock even the not too sensitive editor of the *Scotsman*. It is quite in keeping with all these things that Mr. George Hope should receive from Mr. Nisbet Hamilton notice to quit the farm of Fentonbarns. But the intolerant landlord in this case must be told what his fellow-countrymen think of such conduct. Mr. Nisbet Hamilton is straining the rights of property to a dangerous degree when he sends such a notice to Mr. Hope, and is guilty of a sin which ought also to be made a crime, and which will be treated as criminal when our land laws have undergone the revision for which there is so crying a necessity. It is simply intolerable that men like George Hope, who constitute the true strength and mainstay of this country, should be placed at the mercy of a class so little distinguished at any time for true patriotism, and who have too often proved themselves the worst enemies of a land in which they are the idle and luxurious consumers of a wealth which they have done little or nothing to create. If Mr. Nisbet Hamilton has a spark of honour in his composition, he will revoke a decision which, if persevered in, must bring upon him the contempt of all right-minded men.

# Literature.

## KALISCH ON LEVITICUS.*

Dr. Kalisch's Commentary bids fair to win the first place among English Commentaries on the Pentateuch. It would be easy to take exception to some of his conclusions, critical and chronological, and above all to his theology. We ourselves demur to the very late date he assigns to parts of Exodus and Leviticus; we do more than demur to his conception of the person of Christ. But, nevertheless, we know no other Commentary on the books of Moses so erudite, so complete, so helpful and suggestive as this. Dr. Kalisch is a learned Oriental philologist; he is wonderfully familiar with the Hebrew literature, inspired and uninspired; he is a metaphysician; he is a man of science; he is a careful student of modern modes and tendencies of thought; and he writes the English language with a clearness and elegance not commonly found even in our native Commentators. So that he has at his disposal all the gifts which go to make an accomplished and erudite expositor of Holy Writ.

The plan on which his Commentary is framed is very similar to that on which Lightfoot, and Stanley, and Jowett have worked, and on which our best modern Commentaries have been written. Each volume is complete in itself, and includes all that the student can fairly require—the Hebrew text, a careful translation, notes that fully explain the general sense of the text, followed by philological remarks in which all peculiarities of Hebrew grammar and construction are discussed; while, as occasion demands, dissertations are interjected in which the main topics of the Scripture in hand are reviewed and set in the light of history and tradition, antiquarian and scientific research. Some of these dissertations, like those of Dr. Lightfoot in his Commentaries on Galatians and Philippians, are of great length, and, like the Cambridge Professor's, are the crowning charm of his work. In the first volume on Leviticus, for example, there is an essay on the Hebrew Sacrifices which extends to 470 pages, but which no thoughtful reader would wish a single page shorter; in all probability, it is the most learned and thorough discussion of sacrifice in general, and especially of the Mosaic legislation on sacrifice, to be found in the English language: and it is followed by another, of sixty pages, on the Hebrew priesthood, which is equally able and complete.

In the volume just issued, besides a running commentary on Leviticus xi.—xxvii., with its appended philological notes, we have dissertations on the dietary laws of the Hebrews; on the laws of Purification; on the Day of Atonement; on the doctrine of Angels and Spirits; on the matrimonial laws of the Bible; and finally, an essay, all too brief, on the economy, date, and authorship of the Book of Leviticus. These dissertations are learned and elaborate treatises, the themes of which are developed far beyond the limits of the Levitical ordinances; whatever light can be cast upon them from earlier or later Scriptures, from the Talmudic writings, from the history of Oriental or Western races, from the superstitions or the spiritual needs and habits of man, is gathered up and concentrated upon them. They are repertories, in short, in which the results of the latest and most extensive research are collected; nor are these results cast, as the manner of too many scholars is, in slovenly confusion before the bewildered reader, to do what he can with them; they are ranged in a clear, sequent order, and stand ready for immediate use.

Of course the author uses them for conclusions of his own—the conclusions to which, in his judgment, they fairly conduct. But, of course, too, the student is not bound by his conclusions; he may see cause to differ from them, and may turn against them the very facts and arguments which his teacher has suggested or supplied. And this, we suppose, many of our readers would at times be disposed to do. In his essay on "Angels and "Spirits," for instance, Dr. Kalisch handles the angelology and demonology of the *New* Testament in a fashion in which we can by no means sympathise; but, none the less, we are profoundly indebted to him for the marvellous *résumé* he gives us of the teaching of both Testaments on his theme, and for the illustrations of it he draws from the fables of the Talmud and Persian mythology. So, again, in his essay on "The Day of Atone-"ment," he elaborates with singular learning a theory of the Hebrew feasts which will certainly be questioned by many scholars and divines, despite the long array of forcible arguments with which he sustains it. According to him, the great feasts of the Hebrew year were, at first and for centuries, only celebrations suggested to an agricultural people by the sweet bounty of Nature; they felt that it was comely to rejoice and praise God when the rich promise of the summer dawned upon them, when they had reaped and stored the corn, when the wine was made and the orchards were stripped; and hence they instituted the "Feast of the Ears of Corn," the "Feast of "the Harvest or of the First-fruits," and the "Feast of Ingathering." Then, in process of time, each of these festivals grew to be associated with great historical events, as the exodus from Egypt, the delivery of the law on Sinai, and the long wandering in the Wilderness. Thus the agricultural feasts became historical and commemorative—the Passover, the Pentecost, and the Feast of Tabernacles. In subsequent ages, not till after the Captivity in Babylon, a *spiritual* element was introduced into the yearly festivals, and gave rise to sin-offerings, days of atonement, fasts, &c., adapted to the advanced ethical development of the Hebrew race. Now those who maintain that the whole Pentateuch was written in the days of Moses will find it impossible to accept this theory, despite the imposing array of arguments adduced in its defence by Dr. Kalisch. Yet even they may well be thankful for the materials of thought with which he has supplied them, and learn to recognise more distinctly the *natural*, *historical*, and *spiritual* elements of the great Feasts of the Hebrew calendar.

In fine, whatever may be questionable in this Commentary, whatever it may be necessary to reject, we confidently commend it to all students of Hebrew literature as a very storehouse of Biblical learning and suggestive thought. And we cannot but indulge the hope that Dr. Kalisch may yet resolve to complete his invaluable Commentary on the Pentateuch on the same liberal scale on which it has been hitherto constructed. In his brief preface to the present volume he expresses his intention, if it be possible, "to condense the remaining "Books of Numbers and Deuteronomy into "*one* volume." When we remember how much noble poetry is contained in these Scriptures, and especially when we remember how much an essay on the story of Balaam, written from the philological and critical point of view, is needed, we sincerely trust that he may abandon his intention as impossible. To the second point named, we beg to invite his careful attention. Much has been written by Butler, by Robertson, and, *longo intervallo*, by other students of human nature, on the character of Balaam; but we know of no worthy attempt at a critical exposition of the Hebrew narrative, illustrated from the stores of historical and antiquarian lore which modern research has opened up. No man could fill up this *lacuna* in Biblical literature more admirably than Dr. Kalisch, and we earnestly hope that he may render us this service.

* *A Historical and Critical Commentary on the Old Testament, with a New Translation.* By M. M. KALISCH, Phil. Doc., M.A. Leviticus, Part II. (London: Longmans, Green, Reader, and Dyer.)

## THE COBDEN CLUB ESSAYS.*

We doubt whether it would have been possible to perpetuate Mr. Cobden's memory in a manner more in accordance with the simplicity of his character, and with his love of the practically useful, than by the publication, from year to year, of a series of able and exhaustive essays in furtherance of those objects to which his public life was devoted. So great was the success of the first series of these essays that we are not surprised either at the repetition of the experiment, or at the fact that the new volume has already passed into a second edition. It is a remarkable proof of the influence which Mr. Cobden acquired over the best minds of his own generation, that so many writers distinguished in various countries and in different fields of labour should combine together for the purpose of giving an impetus to the opinions which twenty years ago were supposed to be confined to a small and crochetty minority. It is still the fashion in some quarters to associate Mr. Cobden with a narrow circle of ideas, and to assume that although his politico-economic views were unquestionably sound, his mind was deficient in statesmanlike breadth; but we believe that no man, no matter how prejudiced he may be, can read either the volumes in which he speaks for himself, or those in which his disciples act as his interpreters, without feeling that England has never produced a statesman who was less under the influence of insular or contracted theories. Moreover, while he never neglected the duties of the present hour, while he addressed himself to every question of practical politics upon which it was desirable that immediate action should be taken—he, at the same time, never failed to identify himself with any course which promised to be fruitful of good to posterity. Prophet as well as statesman, he lived for the future even more than for his own day and generation.

The first essay in the work now under notice is from the pen of M. Emile de Laveleye, the well-known publicist. Writing on "The Causes "of Wars, and the Best Means of reducing their "Number," he addresses himself more particularly to the disgraceful state of international law, as illustrated by the disputes between England and Prussia during the Franco-German war, and also by that Alabama imbroglio, which supplies the most painful illustration of the chaos which prevails in the region of juridical science. M. de Laveleye proposes that a congress of diplomatists and jurists be held for the purpose of framing an international code; and this, he thinks, should be followed by the establishment of a High Court of Nations whose authority would be decisive in the settlement of disputes between different States. An anecdote which he gives shows how necessary it is that enlightened men of all countries should stedfastly set their faces against that theory of race which threatens to be the most fertile cause of modern wars:—

"On the evening of Sedan, General Sheridan and the correspondent of an English journal came to Prince Bismarck to congratulate him. They were thirsty; a bottle of beer was brought; and, with the liquor which Odin and the Valkyrias quaff in the Walhalla, they all drank, on the bloody battle-field, to the everlasting alliance of the three great branches of the Teutonic race. Was this a presage of the future bonds of race? *Absit omen.*"

M. de Laveleye's anecdote deserves more consideration than he has bestowed upon it. An appeal to the sympathies of a kindred race may be legitimate enough within certain limits; but in a properly ordered state of human society, we ought to protest as strongly against the idea of an unjust or unnecessary war with France or Russia as with the United States. The blood relationship which exists between us and the latter is an accident of history; but the tie which unites, not only every section, but every individual of the great family of man, belongs to the order of Providence—it exists by virtue of that original law of nature which is expressed in the motto, *Ab uno sanguine.*

The Hon. George Brodrick and Mr. William Fowler, M.P., divide the land question between them. The one, with great lucidity, shows how entirely the law of primogeniture is a feudal institution, and how injuriously it affects both the social and political well-being of the country; while the other, under the title of "The Present Aspect of the Land Question," takes a much wider range. Mr. Fowler's essay is an extremely practical one. Discarding extreme theories, whether put forward by Mr. Mill, the Land Tenure Reform Association, or the working men who have applied themselves to the discussion of this problem, he does so in no party or intolerant spirit; but only on the ground that the country, instead of benefiting, would be injured by the transference of the land to the State, and even by Mr. Mill's more moderate proposal that the increased value of the land which does not arise from the owner's capital or enterprise, called "the unearned increment," should become the property of the nation. Mr. Fowler does a good deal more than inveigh against the law of settlement and all similar expedients for tying up the land; for he conclusively demonstrates that, taking the country as a whole, the condition of estates held in fee simple is immeasurably superior to that of estates which are held on a life tenancy. This is, indeed, applying the dissecting knife to the very heart of the question, and forging arguments against the existing system much more formidable than any which appeal to the jealousies of class. Mr. Fowler shows clearly that the tenant for life—the helpless creature of an artificial state of the law—is a drag upon the country's prosperity, and a powerful means of impoverishing and pauperising the people:—

"He cannot borrow money on the land except under special stipulations of Acts of Parliament, or by means of an insurance of his life, which ill health may prevent, and which is always a very costly and wasteful proceeding. He cannot lay out money on permanent improvements, such as the erection of cottages or farm buildings, draining and planting, without giving the whole benefit of such outlay to the one child of his family who is already the best provided, or possibly to a connection for whom he has no great regard, and this, unless his revenue be very great, or unless he have other revenues besides his land, he will probably be unwilling to do. He cannot sell any portion of the estate without the consent of the trustees of the settlement, and when it is sold he will have no command over the money, which will have to be reinvested in other land, to be settled on the same trusts as those which affected the land sold. However embarrassed therefore he may be, he has no alternative but to hold on to the land he has inherited. At the present

* *Cobden Club Essays.* Second Series, 1871-2. Second Edition. (Cassell, Petter, and Galpin.)

moment, for instance, a bankrupt duke is the nominal owner of one of the fairest and largest properties in England. A tenant for life cannot even arrange his family affairs to suit the needs of his children, and his natural authority over them is replaced by the provisions of a document which, in very many cases, was drawn up before a child was born. In short, he is only nominally an owner—he is a sort of manager of the estate for the family. He has the dignity of ownership, but not its authority nor its powers, save so far as such powers arise from social consideration. Too often far more is expected of him than he can afford, and while in name the possessor of a great property, he may be less free, and more a prey to pecuniary cases than his own tenants."

This system is disastrous both to the moral and to the economic well-being of the country. Its effects are to be seen in the miserable state of farm-buildings on many properties, and in the still more miserable cottages of the labouring classes. The speeches of the Herefordshire labourers which Mr. Fowler quotes show that thousands of our agricultural serfs are beginning to realise the horrors of their condition, and to feel that they suffer grievous wrongs which no legislation has yet attempted to remedy. Whether there are thirty thousand or three hundred thousand landowners in Great Britain is of little consequence—the fact still remains that our land laws, besides limiting the productive power of the country, have created a population whose condition, as described in Blue-books, is a disgrace to our so-called civilisation, and whose numbers, as the census returns show, are steadily declining. In Prussia there are five million proprietors, and the cultivators of the soil in that country (whether proprietors or not) may not for one moment be compared with our own ignorant, underpaid, and underfed peasantry.

Mr. Fowler also exposes very effectively the mischief which arises from the holding of land by corporate bodies; and urges that these bodies should be compelled to sell their estates and to invest the proceeds of the sales in the Funds or other securities. He estimates that one-fifth of the real property of the nation is held in mortmain—the Ecclesiastical Commission and the Universities alone monopolising between them land of the value of fifty millions sterling. We have only glanced at a few of the topics in Mr. Fowler's essay, all of which are handled with admirable judgment and literary skill.

Dr. Julius Faucher, the well-known German free-trader, throws a flood of light upon the economic condition of his own country; and with a minuteness illustrative of the amplitude of his personal knowledge, sketches, or rather suggests, the details of "A New Commercial "Treaty between Great Britain and Germany" —a subject which now that the French treaty has been "denounced" by the reactionary statesman who has imposed his Protectionist views upon our nearest neighbours, is entitled to immediate consideration. Herr Faucher's elaborate disquisition favours a new treaty which would embody "on one side the "abolition of the countervailing duty on foreign "spirits, and on the other the abolition of the "duties on raw iron, soda, flaxen yarn, and of "the duty on the exportation of rags." He writes from the standpoint of an uncompromising free-trader—one impregnated with the Cobdenic spirit, and whose knowledge of England has been derived from a long and honourable residence in this country. He gives a reminiscence of Mr. Cobden's famous continental tour which is well worth quoting:—

"He (Cobden) wanted to see, before all, what was to be expected from the continent in the common cause, which he had so successfully advocated at home. Almost in every large town, where the newspapers chronicled his arrival, he was welcomed by men, mostly not known to him before, who told him that they were engaged on the same errand as he had been, and that his victory had filled them with hope, and had made them redouble their efforts. He found such men in France, he found them in Italy, and found them in Germany; he even found them in Russia. He could easily convince himself that he belonged to a widely-spread fraternity of men, thinking alike, judging alike, acting alike, and relying upon each other, though hardly any communications were ever exchanged between them. This gratifying impression, with which every free-trader in the full sense of the word, who has travelled much, is familiar, and which, to the uninitiated, assumes the shape of an enigma, which he attempts to solve by taking the Free-traders for some kind of Freemasons, induced him to believe that the example of England would be much quicker followed than has been the case, and that the mere example would be sufficient. Particularly his reception at Berlin and at Stettin—at which latter place he arrived when the popular movement of free trade was in full swing, and where he was made the object of great ovation—made him feel almost certain that Germany, at least, would very soon be found in the wake of England. Starting for Russia, he said, while he shook hands with me, 'That is the correct way. Always rely upon the men who keep accounts at double entry, and the best allies are those who have the best name on 'Change.'"

This anecdote is, we think, thoroughly characteristic of Mr. Cobden's transcendent common sense.

Not the least valuable of these essays is one on "The Colonial Question," from the pen of Professor Thorold Rogers, who, while arguing against what he regards as an extreme view of colonial rights and imperial responsibilities, does not wish to see the connection of England with her colonies dissolved, but advocates a real alliance between the various communities of the Anglo-Saxon race, including the United States. Mr. Rogers's eloquent appeal for such a union ought to meet with a general and sympathetic response. Professor Cliffe Leslie contributes a paper on "Financial Reform," in which the vexatious character of our customs regulations is powerfully exposed. Finally, Mr. John Prince Smith, a member of the German Parliament, advocates a reform of the English coinage system; Mr. Joseph Gostick addresses himself to the question of trades unions; and the Hon. David Wells expatiates, from a free-trader's point of view, on "The Recent Financial, In-"dustrial, and Commercial Experiences of the "United States."

We need only add that those who wish either to understand or to promote the economic doctrines promulgated by Richard Cobden, cannot do better than study this volume from the first page to the last. If read in a true spirit of sympathy with him and with his mission, it cannot fail to be the means of inducing many to consecrate themselves to the work of endeavouring to abolish all the restrictions which yet impede the commercial and industrial progress of nations.

## *LORD ORMATHWAITE'S ESSAYS.**

To a deprivation of eyesight we owe these remarkably shrewd and suggestive essays. In his preface Lord Ormathwaite says:—"The decay "of my eyesight has within the last year in-"capacitated me from reading or writing. Cut "off by this affliction from my usual mental "employments, I have found relief and occu-"pation to my thoughts in dictating these "essays to a shorthand writer. This mode of "writing will excuse any inaccuracies or mis-"takes which I may have committed." But the volume bears no marks of the disadvantageous circumstances in which it has been produced. The style is clear, vigorous, and specially well suited to the subject. There are no incompletenesses or faltering passages—the whole is crisp and rounded and wrought out. The main intention of the book is a refutation of Darwin and his disciples. The first essay on astronomy and geology—the volume taking from this its title, which, however, fails to express the broad scope of the book so clearly as might have been—is devoted to demonstrating the necessary reference to a First Cause. His lordship compares astronomy and geology point by point, establishing as he goes on the fact that, inasmuch as geology does not admit the aid of pure mathematics, but confines itself to observed facts, it is a science in which less certainty is possible than in astronomy, notwithstanding the magnitudes and distances of the subjects dealt with. Perhaps the most salient part of this essay is the passage near the close, where the author writes:—

"All that the geologist hopes to demonstrate is that changes take place in a regular succession, which he has been enabled to classify, and that the animal and vegetable creations correspond in a considerable degree to these epochs. They do not, however, appear to do so strictly: the animal and vegetable productions of which the relics are found in the different strata are not separated from each other by a sharp line of demarcation coincident with the strata. It would appear that the animal and vegetable productions of an earlier age gradually fade and melt away, and are replaced by a gradual and diversified process by those of a later, the older ones rarely being long retained, generally in modified forms. Particular periods, however, seem to be marked by new changes, the full value of which we are enabled to estimate by the light of our late anatomical knowledge; thus the formation of the eye and ear must have created a new revolution in animal life, and the creation of vertebrate animals with their apparatus for communicating sensation from the head to every part of the bodily frame must have constituted another great step in the progress of animal life. . . . During lapses of time which we are utterly unable to measure, and under alterations of circumstances and conditions putting an entirely new face upon nature, we still trace one design never lost, gradually making its way onwards and working to the surface in each successive transformation. If we venture to draw a conclusion from this view, it is that Life is the principal object of a Creator's care, and that the material framework in which it is set is subordinate to the purpose of its gradual development and ultimate perfection. From the earliest and faintest traces of lichen upon a wall to the actual state of the world there is a continuity which includes all the links in one vast whole."

In the second essay—in which some of the general statements of the first are put to the test—his lordship deals in a luminous and conclusive manner with the chief points in the theory of Mr. Darwin, making some very apt and conclusive remarks on the defective manner in which Mr. Darwin has verified his doctrines of natural selection and sexual selection. Nothing could surpass the direct incisiveness or the composed dignity in which these portions of this essay are written. Let us give one specimen. After having shown that, unless we suppose design and a presiding direction, nothing but chaos could result from the circumstances of selection presupposed, his lordship goes on to say:—

"I do not understand how Mr. Darwin can support his system by the evidence of fact. He supposes that in an incalculable number of ages one organism melts into another, but he nowhere can point out any one case in which such a transformation has taken place. Slight variations in some of the domestic animals, which he adduces as proofs, seem wholly insufficient, since they are only to be found among those slight varieties which freely cohabit and breed together. Where these varieties assume a more fixed character it is always in obedience to the subordinate but still Intelligent Will of Man. Mr. Darwin's whole arguments seem to be confined to showing that different species resemble each other very nearly, and are separated only by apparently slight lines of demarcation; and then he assumes that these lines are in the course of ages overstepped and new species thus fashioned, *but he never does show that these* slight lines are overstepped."

In the last essay—"Progress and Civilisa-"tion"—Lord Ormathwaite touches on a most interesting and suggestive subject—the tendency of our advancing civilisation to produce a necessity for more and more of merely manual labour in which intelligence is not requisite. On this matter he has written thoughtfully and with much point, though without dogmatism. Indeed this is one of the noticeable characteristics of this work. His lordship takes great care to make firm the ground under his feet as he goes; but he is always open to reconsider an argument and to allow to it its due weight. Throughout there is evidence of a quick, eager intellect, restraining itself in order to do fullest justice to everything that may be brought before it; and accepting or rejecting with decision after the most patient and sensible sifting of evidence. The book will be found valuable at the present time—it cannot but do much to weaken in many minds the impression made by the arguments of the positivistic school in this country.

* *Astronomy and Geology Compared.* By Lord ORMATHWAITE. (Murray.)

## *"SONGS OF TWO WORLDS."**

It is seldom that a man with genuine poetic impulses has the reserve and self-restraint to refrain from an appeal to the public till he can come before it with such finished performances as we have in this little volume "by a new "writer." A *new writer*, in the strict sense, indeed he cannot be; his pen is exercised in the craft of experience. These poems bear evidence of mature and judicious workmanship, no less than of fine susceptibilities and impulses. There is nothing raw, irregular, or undisciplined to be found here. All is controlled, harmonised, and subdued into that simplicity of utterance which even the true poet has to learn as the last secret of his art. And throughout there is the true lyrical note, the "cry," that seems to veil itself in the harmony of the language it chooses, and so makes itself only the more imperatively felt. Seldom, indeed, does it fall to the lot of the critic to come on such a prize as this as he half-wearidly turns over the volumes relegated to the class of minor poetry.

The first thing that strikes one in this new writer is a certain despairing sadness of tone—common enough to lyrical poets, of course, but in him held in strong contrast with the clear and even lightsome language which he never fails to command. The reader feels that a joy grows at the heart of his grief as it comes to utterance. This, indeed, it is which is the distinguishing mark of true lyric poetry. The power to utter individual sorrow is common enough; it is the poet's gift to embody it so that while it touches us to sympathy, it likewise strengthens us—

"In that sweet mood when pleasant thoughts
Bring sad thoughts to the mind;"

the sad thoughts themselves being thus retransformed into the core of a new and heretofore unfelt bliss.

And, with such a writer it is not perhaps to be wondered at that he should be least successful where he is most ambitious. "The Wan-"dering Soul" is the longest poem in the volume, a sort of half-mystic and metaphysical reverie, reminding one oftener of Mr. Matthew Arnold, however, than of Tennyson, in spite of its subject. Some of the stanzas, however, are powerfully wrought, as these:—

"And now the past lies far away, and I
Can scarce recall those vanished days again;
No more the old faith stirs me, and no more
Comes the old barren pain.

For now each day brings its appointed toil,
And every hour its grateful sum of care;
And life grows sweeter, and the gracious world
Shows day by day more fair.

* *Songs of Two Worlds.* By a New Writer. (Henry S. King and Co.)

For now I live a two-fold life; my own
And one another's; and another heart
Which beats to mine, makes glad the lonely world
Where once I lived apart.

And little lives are mine to keep unstained,
Strange mystic growths, which day by day expand.
Like the flowers they are, and set me in a fair
Perpetual wonderland.

New senses, gradual language, dawning mind,
And with each day that passes, traced more strong
On those white tablets, awful characters
That tell of right and wrong."

Several of the shorter lyrical pieces are almost perfect. There is the ease, the simplicity and the grace of approved work in many of them. The first poem—"Soul Music," strikes the appropriate key—is a sort of fitting overture to the whole; and certainly no one could read it without feeling its truth. "Love's "Mirror," which follows, has the daintiness of Herrick; but it has a depth and piercing suggestiveness to which Herrick was almost a stranger. The little poem—"Watch" is very striking:—

"Oh, hark! the languid air is still,
The fields and woods seem hushed and dumb;
But listen, and you shall hear a thrill,
An inner voice of silence come,
Stray notes of birds, the hum of bees,
The brook's light gossip on its way,
Voices of children heard at play,
Leaves whispering of a coming breeze."

"Oh, look! the sea is fallen asleep,
The sail hangs idle evermore;
Yet refluent from the outer deep,
The low wave ebbs upon the shore.
Silent the dark cave ebbs and fills,
Silent the broad weeds wave and sway,
Yet yonder fiery fringe of spray
Is born of surges vast as hills.

"Oh, see! the sky is deadly dark,
There shines not moon nor any star;
But gaze awhile, and you shall mark
Some gleam of glory from afar:
Some half-hid planet's vagrant ray;
Some lightning flash which wakes the world;
Night's pirate banner slowly furled;
And, eastward, some faint flush of day."

The short snatch, headed "Other Days," has also true touches, and "At Havre de Grace" is full of repose and gentle strength. No extracts could do justice to the exquisite tones, the felicitous phrasing, and delicately-wrought harmonies of some of these poems; we can only recommend them as really genuine effusions of a true, though not perhaps very powerfully strong, poetic spirit which has disciplined itself to faithful expression.

## BRIEF NOTICES.

*The New Testament newly Translated from the Text of Tregelles, and Critically Emphasised according to the Logical Idiom of the Original, with an Introduction and Occasional Notes.* By JOSEPH B. ROTHERAM. (Bagster and Sons, London.) Very great labour and no mean amount of critical skill have been expended on this version by Mr. Rotheram. Its peculiar claim to notice lies in the fact that it is an attempt to give to the English reader, by means of a very literal version, both as to words and their order, a better notion of the Greek Testament than any existing translation affords. The reader at first will be startled by the strange inversions which occur in every line, but, as the author truly says, many of these seeming inversions in the Greek are but the natural order of words when emphasis is desired. Under this treatment each page seems in movement like the sinews of a limb from which the skin has been removed. You see, as it were, the muscles pulling and contracting, and gain a new sense of the wonderfulness of the living machinery. We can conscientiously recommend the work to English readers on its own merits. It will give them a clearer idea of the manner of speech in the Greek Testament than any other extant version known to us. It has, however, a deeper merit. The work is translated from the best edition of the Greek text, and indicates in every page a very creditable acquaintance with the history of interpretation. The faults which we find are that the plan of emphasising by double and treble underlines has been carried a little too far in some places. And, though this is the common sin of all translators, the English version is departed from sometimes when the new phrases substituted offer no improvement. As a whole, however, the book deserves warm encouragement by English students of Scripture, who will find herein much assistance in understanding the New Testament. We ought to add that though set forth in Messrs. Bagster's usual sumptuous style, the book is cheap enough to render it accessible to most readers.

*An Answer to Dr. Pusey's Challenge respecting the Doctrine of the Real Presence. In which the Doctrines of the Lord's Supper, as held by him, Roman and Greek Catholics, Ritualists, and High Anglo-Catholics, are examined and shown to be contrary to the Holy Scriptures, and to the Teaching of the First Eight Centuries, with the testimony of an ample Catena Patrum of the same period.* By JOHN HARRISON, D.D. Edin., Vicar of Fenwick, near Doncaster, author of "Whose "are the Fathers?" &c., &c. In two volumes. (London: Longmans, Green, and Co.) The lengthy title of this book has one great advantage, that it completely describes the book itself. Dr. Harrison regards Dr. Pusey as the *fons et origo* of the patristic learning which is so much boasted of by Ritualistic writers. He aims to show not only that the Scriptures do not favour the doctrine of "the Real Presence," but also that the fathers of the first eight centuries are opposed to it. This is done with a good deal of vigour of thought and of sound learning. In his first volume, containing 674 pages, he unfolds his argument; his second volume, of 336 pages, contains the *Catena Patrum*, in which twenty-three fathers, from the Apostolic fathers to Augustine, Chrysostom, and Theodoret are cited. Bede, Bertram, and other later writers, as well as Zwingle, Calvin, Cranmer, and Jewel are also quoted. The object of all is to show that what seems to be high sacramental language on the part of the fathers must not be literally interpreted, and that their own writings supply the key; the Eucharistic controversy not having arisen they used allegorical or imaginative language freely, but they also used language which no Ritualist could use. These volumes are well worthy of a place on the controversial shelf; they are not light reading, but they may be very useful to the student; and the value of them is increased by one full index of "Subjects" and another of "Texts "quoted."

*The Dogma; or, What is our Faith?* By EZION. (London: Trübner and Co.) This appears to be a well-intentioned book on the infidel side. The author is ingenuous, and he has written to justify his unbelief of the authority and authenticity of the Bible. But when we have said this, we can say no more in its favour. A strange ignorance of the points in controversy appears throughout, amounting even to incompetence to perceive them. For instance, he regards the statement that "the four Gospels, as we have them, were "in existence prior to the end of the first century "of our era," as equivalent to an assertion that the Sinaitic manuscript falls "within the date, A.D. "100"; a blunder which shows that he is unaware of the first principles of Biblical criticism. Of course, if a modern book like Tischendorf's "When were the "Gospels Written?" is so misunderstood, the antique and remote Bible records are not likely to be clearly apprehended. The well-worn jest which assigns the origin of German criticism to the "moral conscious-"ness" of the individual is not an exaggeration of the method of "Ezion." "It appears to be reasonable," "I am strongly impressed," "I have little doubt"—that is the style in which a large number of his arguments and conclusions are introduced. The writer seems to recognise the possibility of "the present state "of his mind" changing, and of his coming to regard the history of Christianity in a different light. We cannot but think that if he would read more and speculate less, he would find the solution of many of his present difficulties in scholarly books on both sides of the question he essays to treat.

*The Rationale of Christianity.* (London: Longmans, Green, and Co.) A quotation from Dr. Chalmers appears, as a sort of preface, on the title-page of this little book. "What I strongly contend for is, that in "like manner as the Bible of Christianity should be "turned into all languages, so the preaching of Chris-"tianity should be turned to meet the every style of "conception, and the every variety of taste or pre-"judice, which can be found in all quarters of society." It is possible that among the varieties of taste or prejudice there are those to which this treatise will appear specially adapted; but to us its preparation seems to have been only a waste of time. The book betokens intelligence and firm Biblical belief; but there is a total want of the sense of relation in it. The author's theories are propounded with absolute good faith as though they were the "rationale of Christianity," and his scheme for bringing all the churches into harmony appears as a substantial part of the Christian revelation. Happily his theories are harmless and his scheme an amiable one; but neither theories nor scheme will convince others.

Mr. J. T. Fields, the well-known publisher of Boston, has given us a very interesting volume in his *Yesterdays with Authors* (Sampson Low and Co.). He does not pretend to furnish complete biographies or to criticise in any strict sense of the word; but he gathers a record of anecdotes, incidents, and noticeable traits, and sets them down in a familiar, gossiping manner which is extremely agreeable. No one need go here seeking a full account of any period, or, indeed, of anything connected with the great men he deals with. The book is really what it is in form—first-class talk, and is most readable and pleasant in every way. The loose form which Mr. Fields has chosen, however, has allowed him to slip into several mistakes—as, for instance, when at one place he tells us Hawthorne's family went to Raymond when he was fourteen, and in another that he went to school at Salem when he was thirteen, which he certainly did not do until after his residence at Raymond. Dickens, Thackeray, and Miss Mitford are treated of in the same free and easy but somewhat loose manner, which, it must be admitted, corresponds pretty well with the indiscriminating stream of eulogium indulged in throughout. But it is really a delightfully garrulous book for all that.—Miss MARIA F. ROSSETTI, in her *Shadow of Dante* (Rivingtons) has added another to the many conflicting and confusing commentaries on Dante. The name she bears is so associated with the great Florentine that one feels a Rossetti has a prescriptive right to speak with some authority. But Miss Rossetti does not follow in the narrow and arbitrary footsteps of some predecessors, who would have reduced Dante to a mere political parable writer or a masonic emblem artist. She keeps to the broad lines of interest, and throws a good deal of light on Dante's notion of the universe, and the relation which the *Divina Commedia* bears to the early poems, the *Vita Nuova* and *Convito*.

In the *Wars of the Huguenots* (Edmonston and Douglas), Dr. Hanna, who has already given full proof of his capacity for the writing of religious history, makes a valued contribution to literature. He has a fine eye for picturesque points, for striking traits, and writes a clear and vigorous style. This is one of the most readable books we have for a good while met with. Though the ground has been often gone over, and notably by Mr. Smiles quite recently, Dr. Hanna can throw things now and then into quite fresh lights, and always makes good use of his researches.—*The Life of the Rev. John McVicliar, D.D,* by his Son, W. A. MCVICLIAR, D.D. (Sampson Low and Co.), is the memoir of a very remarkable American. Dr. McVicliar was a man of great learning, taste, and power of thought. He was of Scotch extraction, as the name implies, and being an Episcopalian, was for a considerable time engaged in pastoral work. Then he became a theological professor, in which sphere he most distinguished himself. The most noticeable thing in the memoir is the account of a visit paid to this country in the year 1830, when he made friends with Scott, Coleridge, and various other celebrities; his accounts of these being very interesting. He seems to have been an original and high-minded man, whose life was worth writing; and we must say it has been very well done. The letters and extracts are evidently chosen so as to bring out faithfully the man's characteristics.—*From Ur to Machpelah, the Story of Abraham,* by the Hon. and Rev. LOWTHER J. BARRINGTON, M.A. (Sampson Low and Co.), is a series of lectures which are not marked by much originality, but are certainly written with ease and grace, and are fitted to furnish very excellent Sunday reading. They are not pretentious, and are not overweighted with learning or with authorities. Here and there in descriptions of scenery, the book rises into a refined eloquence.

*A History of the Corruptions of Christianity.* By JOSEPH PRIESTLEY, LL.D., F.R.S. Reprinted from Rutt's edition, with Notes. To which are appended, *Considerations in Evidence that the Apostolic and Primitive Church was Unitarian.* Extracted from Priestley's Replies to Bishop Horsley, the Bench of Bishops, and others. Tenth thousand. (London: British and Foreign Unitarian Association.) This is one of the cheap reprints of standard Unitarian works that have recently appeared. It is well printed and fairly got up, and its price is half-a-crown.

*The Bible and Popular History.* By G. VANCE SMITH, B.A., Ph.D., Minister of St. Saviour's Chapel, York. Third Edition, Revised and Augmented. (London: Longmans, Green, Reader and Dyer.) We noticed this book very fully on the appearance of its first edition; nothing in this edition calls for any further remark.

## Miscellaneous.

REFUSAL TO VACCINATE.—The Rev. Robert Caver, a Baptist minister, was summoned on Friday before the Southampton magistrates, for refusing to have his child vaccinated. He said he had been advised by a London doctor not to have it done. The bench made an order for vaccination within six weeks. Mr. Caver has been twice fined for non-compliance.

POPULAR SCIENCE.—Professor Pepper, who has been connected with the Polytechnic for twenty years, has resigned his post as manager, and in conjunction with Mr. T. W. Tobin, late secretary of the Polytechnic, will inaugurate a series of popular scientific entertainments at the Egyptian Hall on Easter Monday. Professor Pepper has been succeeded at the Polytechnic by Mr. R. F. Chapman.

THE "HOLE IN THE WALL."—A more loyal sign has been found for the notorious "Hole in the Wall," hitherto the rendezvous of the London Republicans. It is henceforth, as the condition of its licence being renewed, to be called the "Crown and the Constitution." The landlady, who proposed the title of the "Victoria," was cautioned by the magistrates against allowing her house to be made the scene of unruly meetings.

EVANGELICAL PROTESTANT DEACONESSES INSTITUTION.—The Empress of Germany has presented, through Countess Bernstorff, the Cross of Merit for women to the Evangelical Protestant Deaconesses Institution, with a request that it be kept as a remembrance of the gratitude she feels towards them for the services they rendered to the sick and wounded German soldiers during the war. The cross is accompanied by an autograph letter of the Empress.

SIR CHARLES DILKE'S MOTION.—The following members constituted the minority upon Sir C. Dilke's motion on Tuesday night, in addition to the tellers (the mover and seconder):—Mr. G. Anderson, Sir W. Lawson. Mr. P. A. Taylor, M.P., writes:—"I shall be obliged by your allowing me to state that I was unable to be in my place, or I should have voted with the minority on Tuesday."

Several members, including Mr. Osborne Morgan, have written to say that they were accidentally shut out from voting against the motion. Amongst the members who did not vote were Mr. Jacob Bright, Mr. Alderman Carter, Mr. Dixon, Professor Fawcett, Mr. Charles Gilpin, Mr. Illingworth, Mr. Leatham, Mr. Miall, Mr. Morley, Mr. Osborne Morgan, Mr. Bernal Osborne, Sir Robert Peel, Mr. E. Potter, Mr. T. B. Potter, Mr. C. Reed, Mr. H. Richard, and Mr. James White.

THIRD-CLASS TRAINS.—In our last number we were able to announce that the Midland Railway Company had initiated the wise policy of running third-class carriages with all their trains. Their example has been speedily followed. It is stated that the Great Western, Great Northern, London and North-Western, Manchester, Sheffield, and Lincolnshire and Lancashire and Yorkshire Railway Companies have also decided to book third-class passengers by all their trains, and that return tickets, issued, say from London to the North, will be available to return by any of the routes. The introduction of the new system is happily timed to give the public the advantage of it in Easter week. Its adoption throughout the country will confer a boon not easily to be overrated upon the poorer classes of society. Not only will their opportunities of going about be greatly multiplied, but there will be an end of the practice of compelling them to choose between travelling at inconvenient hours of the day and paying the higher fares.

THE LIQUOR TRAFFIC.—A deputation, accompanied by Mr. Graves, M.P., Mr. Rathbone, M.P., and Mr. George Melly, M.P., waited upon Mr. Bruce on Thursday on the subject of the more stringent regulation of public-houses. Four memorials were presented from Liverpool requesting the early closing of public-houses. Mr. Bruce, in reply, said he was of opinion that the most effective means for the diminution of drunkenness was the diminution of the hours during which public-houses can be kept open. The measure to be introduced by the Government, although it might not be all that could be desired, would be a very great step in advance. He hoped to carry the measure this session. The Home Secretary also received a deputation of trade unionists, who waited upon him to urge the repeal or amendment of the Criminal Law Amendment Act of last session. Mr. Bruce could not undertake to propose the repeal of the Act, but promised to see if it required to be amended.

NATIVE CHRISTIANS IN JAPAN.—The Japanese residents in London are aggrieved by the reports which have been circulated as to alleged persecutions of native Christians in Japan. A correspondent, who professes to give their explanation of the facts, disparages, in the first place, the source from which the reports have been derived the *Nagasaki Gazette*, a journal which, he says, is published under the influence of the Roman Catholic priests at Nagasaki. The alleged instigator of the persecutions, the Prince of Saga, is no longer a prince, and no longer in Japan. He has been since November on a journey to England. Iwakouri, who was charged with having been superintendent torturer, can also have an *alibi* proved for him, as he is in America, being head of the diplomatic mission now at New York. He has been Minister for Foreign Affairs, but had never anything to do with the administration of religion. The frozen ponds in which some of the martyrs were represented to have been made to stand would suggest anything but torture in a climate corresponding with that of Morocco. The correspondent concludes with mentioning a legal difficulty—the new criminal code of Japan having abolished torture. It has not been known since the establishment of the Mikado's authority in 1868.—*Daily Telegraph.*

LADY STUDENTS AT EDINBURGH.—We (*Scotsman*) understand that twelve ladies went up on Tuesday for different branches of the preliminary examination in arts. Of these, five are already registered students of medicine; two have passed in some of the preliminary subjects; and the remaining five are new students, of whom we learn with satisfaction that no less than three are Scotchwomen. It appears that when the Dean of the Medical Faculty handed the various examination papers to the ladies, he intimated that he "had been desired," also, to give the following remarkable anonymous letter to each:—"Notice is hereby given, that there is no existing arrangement for affording to women a complete course of medical instruction in the University, and that the University court considers it impossible for them to assume the existence of power on the part of the University to grant degrees to women." On inquiry it was found that these notable documents, which appeared to be in the handwriting of the Professor of Chemistry, but which bore neither heading nor signature, were not issued by any authority of either the University Court or Senatus, and must therefore be held to be simply another vagary of some medical professors, who, however, had not the manliness to sign and authenticate their own production.

CITY INDUSTRIAL SCHOOL.—A meeting was held at the Mansion House on Monday under the presidency of the Lord Mayor, to promote the establishment of an industrial school for the City of London in connection with the National Refuges for Homeless and Destitute Children. Among those who took part in the proceedings were Sir John Bennett, Mr. Walter, M.P., Sir Thomas Chambers, Sir Robert Carden, Sir Sydney Waterlow, and Colonel Fraser; and resolutions were passed in accordance with the object of the meeting. Mr. Walter said he was glad that the institution was to be called an industrial and not a reformatory school. Were it otherwise, it would be miscalled. Colonel Fraser expressed his belief that there was not a spot on the face of the earth where an industrial school was more required than in the City of London. Before the meeting broke up, a considerable sum was subscribed as a beginning towards the object in view. Sir Sydney Waterlow has given notice of his intention to propose to the Court of Common Council that the Corporation should contribute 1,000*l.* towards the expenses of the new school on certain conditions.

SHOCKING AND FATAL ACCIDENT TO PROFESSOR ROBERTS, OF BRECON.—We regret to record the distressing death of the Rev. Professor Roberts, of the Congregational Memorial College, Brecon. The lamentable event occurred on Saturday evening, March 9, between eight and nine o'clock, at the Malvern Railway-station, where he fell under a train which was just coming in. The deceased, accompanied by his brother-in-law, had gone with the intention of spending a few weeks at one of the hydropathic establishments at Malvern, to recruit his strength, which was in a shattered condition. On his arrival he had a consultation with Dr. Grindrod, and then with a relative went for a stroll into the town, and then subsequently he went out again, his companion, who meant to join him, being detained. When he followed he could see nothing of his unfortunate relative. On reaching the railway-station, and making inquiries, he learnt to his consternation that the professor had just been killed by a passing train. It is supposed that in a fit of abstraction he missed his footing, and thus met with his tragic end. Although there was no evidence to show how the event occurred, the jury who surveyed the scene of the catastrophe were of opinion that it was the result of a distressing accident. Such is all that is known of this distressing event, which has closed a useful and distinguished life at the early age of forty-three years. The college and the denomination to which he belonged have suffered a grievous loss. Professor Roberts' fine intellect, his extensive acquirements, his high-toned character, and his genial and kindly disposition will make his loss a matter of deep regret and sincere sympathy wherever he was known.

THE UNIVERSITY BOAT RACE.—The Oxford and Cambridge University crews of eight rowed their annual match on Saturday, and as in 1870 and 1871 the light blues were the victors. Cambridge got a slight lead soon after the start, and though their boat was badly steered, and Oxford made some gallant spurts, they ultimately came in winners by a length and a half to two lengths. Bitter cold weather and driving snow were the accompaniments of the race, and the number of spectators, though large, was by no means so large as usual. This is the twenty-ninth contest between the Universities, of which Oxford has won sixteen, and Cambridge thirteen. The *Times* states that off the Soapworks below Hammersmith Bridge the iron bolt of the upper backstay of the outrigger of Mr. Goldie (the Cambridge stroke oar) broke in two, and he was thus from that time incapacitated from doing any hard work. He prudently kept his knowledge to himself, and continued to set the time to his crew, although without being able to apply his power to his strokes. As Mr. Goldie said at the dinner which followed the race, he was from that time little else but a passenger, and a pretty heavy one too. The press steamer which accompanied the University boats had a cable paid out, and in spite of the snow-storm and the pace, all the leading facts connected with the race, including the varying positions of the crews, and the times at which they reached well-known points, were telegraphed before the race was concluded, so that readers hundreds of miles distant had more authentic information respecting the race than was known to the spectators on the banks of the Thames.

## Gleanings.

It is said that Mr. Swinburne has written a poem on the death of Mazzini.

The manuscript of the only novel written by the late Lord Brougham, "Albert Lunel," is in the hands of the publishers, and will appear in a few days.

A Signal Failure—a railway accident.

Fee simple—money given to a quack doctor.

When does a man have to keep his word?—When no one will take it.

Many young men are so improvident that they cannot keep anything but late hours.

Where ought we always to find the milk of human kindness?—In the pale of the church.

On the 19th died Catherine, relict of the late R. E. Duncombe Shaftesbury, at the very advanced age of 102.

A medical botanist has been fined 50*s.* at Manchester for throwing cayenne pepper into the eyes of a patient with whom he had an "argument about some herbs."

A New Orleans paper says that a young widow in that city, who writes well, "is training herself for an editor." Who is the editor she is training for?—*Advance.*

AN EARTHLY PARADISE.—An enthusiastic African, who had "spent de winter in Jamaky," found it an earthly Paradise. He said he could lie abed, and, "putting his arms out de windy, pick oranges and pine-apples, and Jamaky rum, right off de trees."

THE ADVANTAGE.—Coleridge was descanting, in the presence of Charles Lamb, upon the repulsive appearance of the oyster. "It isn't handsome, Coleridge," said Lamb; "but it has the advantage of you in one thing." "What is that?" queried Coleridge, who, as everybody knows, was an exhaustless talker. "It knows when to shut its mouth," was the reply.

A SHARP-WITTED IRISHMAN.—An American judge was obliged to sleep with an Irishman in a crowded hotel, when the following conversation ensued:—"Pat, you would have remained a long time in the old country before you could have slept with a judge, would you not?" "Yes, yer honour," said Pat, "and I think yer honour would have been a long time in the ould country before ye'd been a judge, too."

AN EPISCOPAL HORSE.—In one of his tours, Elder John Leland came up at night to a public-house, where he was acquainted, and where he proposed to pass the night. The landlord met him with a smiling countenance, and told him that, having built a new barn, he was nicely prepared to accommodate the clergy. "I have," said he, "a very good stable, with all the improvements, for Episcopal horses, and a comfortable sort of stable for Presbyterian horses, while I keep the old barn for Baptist horses; the feed is according to the style of the stable." "Well," replied the Elder, "everybody knows that *I* am a Baptist, but *my horse* is an *Episcopalian*."—*Baptist Quarterly.*

AN AMERICAN STORY.—At a church of "colour," where the old custom of "lining out" the hymn is observed, the minister, a few evenings since, noticing a number of persons, both white and coloured, standing upon their seats during service, called out, in a loud voice: "Git down off dem seats, both white man and colour; I care no more for de one dan I do for de odder." Imagine his surprise on hearing the congregation suddenly commence singing, in short meter:

"Git down off dem seats,
Both white man and colour;
I care no more for de one
Dan I do for de odder."

MAKING THE BEST OF IT.—The death of a deeply afflicted yet withal a successful man is recorded in the American papers. William H. Hawthorne, Esq., died at his residence in Millsboro, Washington county, Pennsylvania, on the 18th ult., and his life is, or ought to be, a lesson to all who are apt to feel discouraged under difficulties and give way to despair. The *Brownsville Clipper* gives an interesting memoir of the deceased gentleman, from which it appears that at the age of thirteen he was so afflicted with rheumatism that he lost the use of both legs and also of his right arm. His feet were drawn up against the thighs and his right arm and hand horribly contorted. The flesh on these limbs gradually withered away, his head and body alone continuing to grow. For the purposes of locomotion he was placed in a box, in which he passed his life, constantly lying on his back, and attending to all kinds of business for the last sixty years. He acquired a good English education, and taught a school for a number of years, and at the time of his death was serving his seventh term as justice of the peace, having acted in that capacity for nearly thirty-five years. He used the pen with his left hand, and wrote a very accurate and legible hand. In 1853 he was awarded a contract for carrying the United States mail on the route between Pittsburg and Waynesburg, and at the expiration of the first term he was allowed to renew the contract. He kept a number of horses and *employés*, but he superintended the whole business himself. At the age of twenty-three he eloped in his box with a Miss Wilson, and was married to her without the consent of her friends. The marriage turned out happily, and was blessed with thirteen children. He is described as a man of iron will and almost iron constitution. Compelled as he was to remain through life in a recumbent position, he wrote with the paper on a small board before him, and from constantly keeping his head raised upward and forward the muscles of his neck became so preternaturally strong that he could hold his head in that situation for hours without fatigue.

KINAHAN'S LL WHISKY.—This celebrated and most delicious old mellow spirit is the very cream of Irish Whiskies, in quality unrivalled, perfectly pure, and more wholesome than the finest Cognac Brandy. Note the words "Kinahan's LL," on seal, label and cork. Wholesale Depot, 6A, Great Titchfield-street, Oxford-street, W.

HOLLOWAY'S PILLS.—For the cure of debility, biliousness, liver and stomach complaints, this inappreciable medicine is so well known in every part of the world, and the cures performed by its use are so wonderful, that it now stands pre-eminent above all other remedies—more particularly for the cure of bilious and liver complaints, disorders of the stomach, dropsy, and a debilitated constitution. In these diseases the beneficial effects of the pills are so permanent that the whole system is renewed, the organs of digestion strengthened, and a free respiration promoted. They expel from the secretive organs and the circulation the morbid matters which produce inflammation, pain, fever, debility, and physical decay, thus annihilating by their purifying properties the virulence of the most poisonous and devastating diseases.

## Births, Marriages, and Deaths.

*[A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]*

### MARRIAGES.

ASHBY—BROWN.—March 20, at Union Chapel, Oxford-road, Manchester, by the Rev. James Bedell, Walter Ashby, of Staines, to Caroline, eldest daughter of the late G. W. Brown, Esq., of Whitehaven.

DUKES—BELL.—March 20, at Upper Norwood Chapel, by the Rev. S. A. Tipple, Major Charles Dukes, M.D., of Wellesley-road, Croydon, to Maria, second daughter of James Bell, of Penybryn, Upper Norwood.

GRAHAM—BOWMAN.—March 20, at Headingley-hill Congregational Church, Leeds, by the Rev. A. H. Byles, Henry Graham, Esq., of Langholm, Dumfriesshire, to Mary Andsley, second daughter of the late Rev. Robert Bowman, of Beckmondwike.

JONES—JONES.—March 12, by licence, at Carmel Independent Chapel, Maesteg, by the Rev. J. P. Jones, Newtown, Mon., brother of the bride, assisted by the Revs. W. Morgan and J. Jones, Maesteg. Mr. T. S. Jones, draper, Albion House, Pontypridd, to Catherine, the second daughter of Mr. J. Jones, Maesteg Isha, Maesteg.

STRINGER—HUTCHINSON.—March 20, at Square Church, Halifax, by the Rev. E. Meller, D.D., John Wm. Stringer, Leeds, to Ellen, daughter of the late Mr. Henry Hutchinson, Broomhill, Sheffield.

SULMAN—LLOYD.—March 20, at Union Chapel, Islington, J. Sulman, son of J. Sulman, Esq., of College-street, Islington, to Elizabeth Martha, daughter of the late J. Lloyd, Esq., of Holloway.

### DEATHS.

BAINES.—March 23, at Hallaton, Leicestershire, Sarah, wife of Charles Baines, aged fifty-eight years.

BRIGGS.—March 14, at his residence, 28, Queen's-road, Dalston, Mr. John Briggs, formerly of Kingsland-road, in his eightieth year. Friends will please accept this intimation.

BULLOCK.—March 20, at Southampton, suddenly, Mary, the beloved wife of George Bullock, in her sixty-seventh year.

HOLE.—March 14, at 6, Bath-villas, Junction-road, Upper Holloway, Jane Elizabeth, only and beloved daughter of George and Jane Hole, in her twenty-third year. She fell asleep in Jesus.

RAFFLES.—January 14, at Bass, in the colony of Victoria, James Hargreaves, second son of the late Rev. Dr. Raffles, of Liverpool, aged forty-six.

ROBERTS.—March 9, aged forty-three, at Malvern, by accidentally falling under a railway-train, Professor Roberts, of the Congregational Memorial College, Brecon.

BREAKFAST.—EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast-tables with a delicately-flavoured beverage which may save us many heavy doctors' bills."—Civil Service Gazette. Made simply with Boiling Water or Milk. Each packet is labelled—"James Epps & Co., Homœopathic Chemists, London." Also, makers of Epps's Cacaoine, a very thin beverage for evening use.

## BANK OF ENGLAND.

*(From Wednesday's Gazette.)*

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending Wednesday, March 20.

ISSUE DEPARTMENT.

| | | | |
|---|---|---|---|
| Notes issued | £37,254,125 | Government Debt | £11,015,100 |
| | | Other Securities | 3,984,900 |
| | | Gold Coin & Bullion | 22,254,125 |
| | | Silver Bullion | |
| | £37,254,125 | | £37,254,125 |

BANKING DEPARTMENT.

| | | | |
|---|---|---|---|
| Proprietor's Capital | £14,553,000 | Government Securities, (inc. dead weight annuity) | £13,963,444 |
| Rest | 3,788,498 | | |
| Public Deposits | 13,539,947 | Other Securities | 22,852,837 |
| Other Deposits | 18,863,220 | Notes | 18,006,585 |
| Seven Day and other Bills | 400,520 | Gold & Silver Coin | 759,719 |
| | £50,582,085 | | £50,582,085 |

March 21, 1872. GEO. FORBES, Chief Cashier.

## Markets.

METROPOLITAN CATTLE MARKET, Monday, March 25.—The total imports of foreign stock into London last week amounted to 17,859 head. In the corresponding week in 1871 we received 12,311; in 1870, 8,187; in 1869, 7,944; and in 1868, 5,345 head. Owing to the more favourable weather for killing, the cattle trade to-day has been firmer in tone. About an average supply of stock has been on sale, and the quality generally has been good. As regards beasts, the receipts from our grazing districts have been tolerably good, both in respect to number and condition. Although not active, the trade has ruled firm, and the value of the best Scots and crosses has been well maintained at 5s. 4d. to 5s. 6d. per 8lbs. Foreign breeds have realised fair prices. From Norfolk, Suffolk, Essex, and Cambridgeshire we received about 1,400 Scots and crosses; from other parts of England about 250 various breeds; from Scotland 114 Scots and crosses, and from Ireland 100 oxen. There has been a fair supply of sheep in the pens. Sales have progressed steadily, and prices have ruled firm. The best Downs and half-breds, in the wool, have sold at 7s. 2d. to 7s. 4d.; ditto, shorn, 6s. to 6s. 4d. per 8lbs. Lambs have been in fair request, at from 8s. 8d. to 9s. 4d. per 8lbs. Calves have sold at about late rates. Pigs have been disposed of on former terms.

Per 8lbs., to sink the offal.

| | s. | d. | s. | d. | | s. | d. | s. | d. |
|---|---|---|---|---|---|---|---|---|---|
| Inf. coarse beasts | 3 | 2 to | 3 | 10 | Prime Southdown | 7 | 2 | 7 | 4 |
| Second quality | 4 | 0 | 4 | 6 | Lge coarse calves | 4 | 6 | 5 | 2 |
| Prime large oxen | 4 | 8 | 5 | 2 | Prime small | 5 | 4 | 6 | 0 |
| Prime Scots | 5 | 4 | 5 | 6 | Large hogs | 3 | 8 | 4 | 4 |
| Coarse inf. sheep | 4 | 8 | 5 | 4 | Neat sm. porkers | 4 | 6 | 5 | 0 |
| Second quality | 5 | 8 | 6 | 4 | Lamb | 9 | 0 | 9 | 6 |
| Pr. coarse wooled | 6 | 8 | 7 | 0 | | | | | |

METROPOLITAN MEAT MARKET, Monday, March 25.—A moderate supply of meat has been on sale. The trade has been more active, at about late rates. The imports into London last week consisted of 1,421 packages, 114 quarters from Hamburg, 1 case 9 packages from Harlingen, and 1 package from Rotterdam.

Per 8lbs. by the carcase.

| | s. | d. | s. | d. | | s. | d. | s. | d. |
|---|---|---|---|---|---|---|---|---|---|
| Inferior beef | 3 | 4 to | 3 | 10 | Middling do. | 5 | 0 to | 5 | 4 |
| Middling do. | 4 | 0 | 4 | 4 | Prime do. | 5 | 8 | 6 | 0 |
| Prime large do. | 4 | 6 | 4 | 8 | Large pork | 3 | 4 | 4 | 0 |
| Prime small do. | 4 | 10 | 5 | 0 | Small do. | 4 | 4 | 5 | 0 |
| Veal | 5 | 4 | 6 | 0 | Lamb | 9 | 0 | 10 | 0 |
| Inferior Mutton | 4 | 4 | 4 | 10 | | | | | |

CORN EXCHANGE, MARK LANE, Monday, March 25.

Of English wheat only a short supply was on the market this morning; but from abroad we have liberal arrivals. The colder weather caused greater firmness in the trade, and factors held English wheat for 1s. advance on the prices of Monday last, which was, however, only occasionally obtained. Foreign wheat met a quiet demand, at 1s. advance on the qualities previously most depressed. Flour was 6d. per sack and barrel dearer. Peas and beans were without change in value. Barley was in large supply from our ports, and sold at previous prices. Indian corn realised 1s. advance. In oats a moderate extent of business was doing, at 6d. per qr. over the quotations of this day week. Cargoes of wheat on the coast have realised 1s. to 2s. and Indian corn 1s. advance during the past week.

CURRENT PRICES.

| | Per Qr. s. | s. | | Per Qr. s. | s. |
|---|---|---|---|---|---|
| WHEAT— | | | PEAS— | | |
| Essex and Kent, red | — | — | Grey | 32 | 33 |
| Ditto new | 50 | 55 | Maple | 36 | 38 |
| White | — | — | White | 36 | 40 |
| „ new | 56 | 60 | Boilers | 36 | 40 |
| Foreign red | 54 | 55 | Foreign | 36 | 40 |
| „ white | 57 | 58 | | | |
| | | | RYE— | 36 | 38 |
| BARLEY— | | | | | |
| English malting | 29 | 31 | OATS— | | |
| Chevalier | 36 | 41 | English feed | 21 | 24 |
| Distilling | 29 | 33 | „ potato | 26 | 32 |
| Foreign | 28 | 31 | Scotch feed | — | — |
| | | | „ potato | — | — |
| MALT— | | | Irish Black | 18 | 20 |
| Pale | — | — | „ White | 18 | 21 |
| Chevalier | — | — | Foreign feed | 16 | 18 |
| Brown | 51 | 56 | | | |
| | | | FLOUR— | | |
| BEANS— | | | Town made | 45 | 50 |
| Ticks | 31 | 32 | Best country households | 40 | 44 |
| Harrow | 33 | 35 | Norfolk & Suffolk | 37 | 38 |
| Small | — | — | | | |
| Egyptian | 31 | 32 | | | |

BREAD, Monday, March 25.—The prices in the Metropolis are, for Wheaten Bread, per 4 lbs. loaf, 7½d. to 8d.; Household Bread, 6½d. to 7d.

PROVISIONS, Monday, March 25.—The arrivals last week from Ireland were 466 firkins butter and 4,751 bales bacon; and from foreign ports 20,531 packages butter, and 577 bales and 35 boxes bacon. A change to very cold weather has caused rather more business in the finest description of Irish butter, but stale and inferior parcels still continue almost unsaleable. Foreign butter has sold better, and an advance of 4s. to 6s. made on some of the finest descriptions. The bacon market has ruled firm during the past week without alteration in prices of Irish, but Hamburg advanced 2s.

COVENT GARDEN MARKET, Friday, March 22.—The markets have become very quiet, and there is a great falling off in the attendance. Supplies of general produce are, however, more limited, and prices have consequently been fairly maintained. Old grapes are nearly ever for the season; new ones just coming in. Cucumbers are in excess of the demand, and much lower.

HOPS.—BOROUGH, Monday, March 25.—We can report no improvement in the tone of our market. Consumers confine themselves to buying only for their immediate wants, which are very limited. There is no alteration in the currency. The Alost and Poperinghe markets are firm, as also the Bavarian. Mid and East Kent, 10*l.* 10s., 12*l.* 12s., to 17*l.*; Weald, 8*l.* 10s., 9*l.* 9s., to 10*l.* 10s.; Sussex, 7*l.* 15s., 8*l.* 8s., to 9*l.* 9s.; Farnham and country, 11*l.* 11s., 13*l.* to 16*l.* Yearlings—Mid and East Kent, 3*l.*, 4*l.* 4s., to 6*l.* 10s.; Weald of Kent, 3*l.*, 4*l.*, to 5*l.* 15s.; Sussex, 3*l.*, 3*l.* 10s., to 5*l.* 5s.; Farnham and country, 6*l.*, to 7*l.*; Old, 1*l.* 5s., 1*l.* 10s., to 2*l.*

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, March 25.—The markets are well supplied with potatoes. The trade has been quiet, at about late rates. The imports into London last week consisted of 251 sacks from Dunkirk. Regents, 70s. to 120s. perton; Rocks, 70s. to 85s. per ton; Flukes, 100s. to 140s. per ton; Victorias, 95s. to 130s. per ton.

SEED, Monday, March 25.—The demand for agricultural seeds has been completely checked by the wintry state of the weather since the middle of the past week. Fine samples of English cloverseed were still held for high prices, but had buyers appeared for secondary qualities these might have been obtained on lower terms. Fine new trefoil was held for as much money, but other sorts, including old and very low qualities, could be bought lower. Nothing passing in either white or brown mustardseed to alter the quotations. Canaryseed and good hempseed realised previous prices. Tares were offered freely, and few sales could be effected, although importers would have taken less money for both large and small quantities of Hamburg. Nothing passing in grass seeds worthy of notice.

WOOL, Monday, March 25.—Less animation has been apparent in the wool market; for all descriptions the demand has fallen off, and some difficulty has been experienced in maintaining quotations at the present level.

OIL, Monday, March 25.—Linseed oil has been quiet. Rape has been firm. For other oils the demand has been to a moderate extent.

TALLOW, Monday, March 25.—The market has been firm. Y.C., spot, 71s. per cwt. Town tallow, 41s. net cash.

COALS, Monday, March 25.—Factors realised an advance on coals on last day's rates. Caradoc Wallsend, 20s. 6d.; Hettons, 21s.; South Hettons, 20s. 9d.; Lyons Hettons, 19s. 3d.; Hartlepool, original, 21s.; Hawthorn, 18s. 9d.; Tunstall, 19s. 3d.; Hartley's, 20s. 3d.; Tees, 20s. 9d. Ships fresh arrived, 13; ships left from last day, 2; total, 15. Ships at sea, 5.


## Advertisements.

GREAT REDUCTION IN PRICE.

GROVER AND BAKER'S

DOUBLE-LOCK AND ELASTIC STITCH

SEWING MACHINES,

Long acknowledged as

THE BEST,

Are now also

THE CHEAPEST.

THE NEW HAND MACHINES

Are superior to all others.

GROVER AND BAKER,

150, REGENT ST., LONDON, W.; 59, BOLD ST., LIVERPOOL; and 101, SAUCHIEHALL ST., GLASGOW.

Every Machine guaranteed. Instruction gratis.

Illustrated Prospectus and Samples of Work sent post free.

PUPIL WANTED.—A London ARCHITECT, of good Practice, has a VACANCY for a Pupil.—Apply to T. L. B., 23, Finsbury-circus, London, E.C.

THE THANKSGIVING COMPLETION and DECORATION of ST. PAUL'S.

BRIXTON INDEPENDENT CHURCH.

TWO SERMONS will be preached in the above church on SUNDAY, March 31st, by the Rev. BALDWIN BROWN. Subjects:—Morning, National Religious Life and its Manifestations; Evening, National Religious Institutions and Edifices, and the Nonconformist Position in regard to them.

Divine Service will commence at Eleven and Half-past Six. Collections in aid of this national movement will be made.

HYDROPATHIC INSTITUTION, Matlock Bank, continues to be carried on by Mr. and Mrs. SMEDLEY and a Resident Hydropathic Physician, M.D.C.M. The most extensive Saloons and large, airy bedrooms in the kingdom; private drawing-rooms and dining-rooms, and private sitting-rooms, connected with bedrooms; splendid views; equal temperature throughout winter and summer. Charges less than other large Establishments.

Prospectus free by post.

CHLORALUM. An odourless, non-poisonous disinfectant. The saline antiseptic. Harmless as common salt.

15, Pembroke-road, Dublin,
11th September, 1871.

Sir,—I beg to state that the chloralum powder and solution have been largely employed in this city, and with the most complete success.

The bed of the River Liffey, which emitted a very offensive odour during the recent warm weather, was most satisfactorily disinfected by chloralum powder at the rate of only one pound per 25 square feet.

I have found it most efficacious as a purifier of stables, and I use it constantly in my own house. Altogether, I may say of chloralum that it is a very valuable sanitary agent, and one which is certain to come into general use.

I remain, your obedient servant,
CHAS. A. CAMERON, M.D.,
Professor of Hygiene, Royal College of Surgeons, and Analyst of the City of Dublin.

CHLORALUM IS DISINFECTANT.

CHLORALUM IS A SALINE ANTISEPTIC.

CHLORALUM IS ASTRINGENT.

CHLORALUM is sold in quarts, 2s.; pints, 1s.; half-pints, 6d. By the gallon, 5s. In large quantities by special contract at greatly-reduced prices.

CHLORALUM FOR CHOLERA.

CHLORALUM FOR SICK ROOMS.

CHLORALUM POWDER.

CHLORALUM POWDER IS HARMLESS.

CHLORALUM POWDER.—The best stable disinfectant Chloralum Powder will be found invaluable in—

| | |
|---|---|
| Hospitals | Cowsheds |
| Close and Ill-Ventilated Apartments | Alleys and Roads |
| Earth Closets | Sewers and Gulleyholes |
| Dustbins | In the Dairy and all kinds of Provision Stores |
| Wine and Beer Cellars | In the Kennel, and in Poultry-houses |
| Stables | |

Chloralum Powder is not caustic or hurtful in any way, and although it absorbs moisture, it does not deteriorate by keeping.

Casks, 1 cwt., for 15s., and in 6d. and 1s. packets.

CHLORALUM WOOL.

CHLORALUM WOOL IN SURGERY.

CHLORALUM WOOL IN HOSPITALS.

CHLORALUM WOOL.—The New Styptic and Antiseptic Surgical Dressing. In pound and half-pound packages, at 6s. per lb.

CHLORALUM WADDING.—CHLORALUM WADDING, in sheets, price 2s. 6d.

Chloralum Wadding is used extensively as a disinfectant in coffins. A dead body, when covered with Chloralum Wool, cannot convey infection.

CHLORALUM IS SOLD BY ALL CHYMISTS.

CHLORALUM CO.:—1 and 2, Great Winchester-street buildings, E.C.

## THE CONGREGATIONAL UNION OF ENGLAND AND WALES.

The CONFERENCE on CONGREGATIONAL COLLEGES, summoned for April 9th and 10th, is POSTPONED until June 4th and 5th on account of the meetings of County Associations.

ALEXANDER HANNAY, Secretary.

18, South-street, Finsbury, 26th March, 1872.

## SOCIETY for the RELIEF of the NECESSITOUS WIDOWS OF PROTESTANT DISSENTING MINISTERS.

The ANNUAL GENERAL MEETING of the "WIDOWS' FUND" will be held on TUESDAY, April 2, 1872, at One o'clock precisely, at the Offices of the SUNDAY-SCHOOL UNION, No. 56, Old Bailey, when the Report and Financial Statement for the past year will be presented, and the Committee and Officers elected for the year ensuing.

WILLIAM EDWARDS, Treasurer.
CHARLES THEODORE JONES, Secretary.

## BRIXTON INDEPENDENT CHURCH.

—The Rev. BALDWIN BROWN proposes to deliver a course of SIX LECTURES on "The EARTH as the THEATRE of HISTORY," in the Lecture-room of the above Church, on the following Wednesday evenings:—April 3rd, May 1st, May 29th, Oct. 2nd, Oct. 30th, and Nov. 27th. To commence at a quarter to Eight. Tickets for the course, 5s. each, may be had at the Church, or of Mr. Nicholls, 252, Brixton-road, from whom also the syllabus of the course may be obtained. The proceeds will be devoted by the lecturer as in former years.

## APPRENTICESHIP SOCIETY.

At the HALF-YEARLY MEETING held at 18, SOUTH-STREET, FINSBURY, on TUESDAY, March 26th, 1872, the following were the successful candidates:—

| | | | |
|---|---|---|---|
| 1. Richards, H. M. | 991 | 5. Hutchin, J. J. K. | 815 |
| 2. Locke, E. J. | 857 | 6. King, H. C. | 782 |
| 3. Wells, A. M. | 825 | 7. Taylor, H. | 759 |
| 4. Dean, H. | 820 | 8. Pool, W. F. | 720 |

JOHN FROST, Chairman
I. VALE MUMMERY } Hon. Secs.
W. WELLS KILPIN }

## THE SPECIAL LOAN EXHIBITION of MUSICAL INSTRUMENTS made before 1800, together with Drawings and Casts of Ancient Instruments, will be OPENED at the SOUTH KENSINGTON MUSEUM in the month of JUNE, 1872.

It is requested that any information bearing on the subject may be communicated by possessors of Instruments and others to the Secretary of the Musical Instruments' Exhibition Committee, South Kensington Museum, London, W.

## COOK'S MAY TOURS to the WALDENSIAN VALLEYS, independent of, or connected with, TOURS to ROME, NAPLES, VENICE, and other parts of Italy; to NICE, MENTONE, CANNES, MARSEILLES, LYONS, &c.; through SWITZERLAND, and by GERMANY and the RHINE to BRUSSELS, ANTWERP, and back to LONDON.

Several distinct arrangements, varying from 20 to 45 days, or longer if desired. Mr. THOMAS COOK, in returning from the East, will meet the party for the Valleys of Piedmont at Turin, and will personally superintend the arrangements, returning by Switzerland and the Rhine; and one or more Assistants will be at the service of those going to Rome, Nice, &c.

The REV. JAMES WALL, an Italian Evangelist, from Rome, who has laboured in the Waldensian Valleys, will co-operate with Mr. Cook in that district of Natural and Hisstoric interest.

See Programmes, to be had gratuitously, or by post in return for a penny stamp, at the Tourist Office of THOMAS COOK and SON, 98, Fleet-street, London.

## MIDLAND RAILWAY.—THIRD-CLASS PASSENGERS BY ALL TRAINS.

On and after MONDAY, April 1st, the Midland Railway Company will Book and Convey Third-Class Passengers by all Trains over all parts of their system.

JAMES ALLPORT, General Manager.

Derby, March, 1872.

## NATIONAL INSTITUTION for DISEASES of the SKIN.

Physician—Dr. BARR MEADOWS.

Patients attend at 227, Gray's-inn-road, King's-cross, on Mondays and Thursdays, and at 10, Mitre-street, Aldgate, on Wednesdays and Fridays. Mornings at Ten; Evenings, Six till Nine.

Average number of cases under treatment, 1,000 weekly.

THOMAS ROBINSON, Hon. Sec.

## MILL HILL SCHOOL, MIDDLESEX.

HEAD MASTER—

RICHARD F. WEYMOUTH, Esq., D. Lit. and M.A., Fellow of Univ. Coll., Lond.; Member of the Council of the Philological Society, &c., &c.

SECOND MASTER—

J. H. TAYLOR, Esq., M.A., Queen's Coll., Oxford; Double First in Moderations, and 2nd Class in the Final Classical School; also M.A. and late Scholar of Trin. Coll., Camb., 14th in 1st Class in Classical Tripos, and 1st Chancellor's Medallist, 1868.

ASSISTANT MASTERS—

A. H. SCOTT WHITE, Esq., B.A., Priseman in Anglo-Saxon and Early English of Univ. Coll., London.

JAMES H. MURRAY, Esq., F.E.I.S., Member of the Council of the Philological Society, one of the Editors of the Publications of the Early English Text Society, Author of "The Dialect of the Southern Counties of Scotland," &c., &c.

JAMES NETTLESHIP, Esq., B.A., Scholar and Priseman of Christ's Coll., Camb.; 2nd Class Classical Tripos, 1866

RESIDENT LADY MATRON—Miss COOKE.

The First Term commenced on Thursday, 18th January.

For Prospectuses and further information, apply to the Head Master, at the School, or to the Secretary, the Rev. R. H. MARTEN, B.A., Lee, S.E.

## STROUD LADIES' COLLEGE, BEECHES' GREEN, STROUD, GLOUCESTERSHIRE.

Principals—The Misses HOWARD.

SECOND TERM will BEGIN THURSDAY, May 2nd.

# CLERICAL, MEDICAL, AND GENERAL LIFE ASSURANCE SOCIETY.

*DIRECTORS.*

Chairman—Right Hon. JOHN ROBERT MOWBRAY, M.P., D.C.L.

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*ACTUARY AND SECRETARY.*
GEORGE CUTCLIFFE, Esq.

*ASSISTANT-ACTUARY.*
BENJAMIN NEWBATT, Esq.

## NINTH BONUS MEETING, January 4th, 1872.

*The following are Extracts from the Report of the Directors:—*

### 1.—PROGRESS OF THE SOCIETY IN THE BONUS PERIOD.

"1° AS TO INCOME:—

The new Assurances were 2,150 in number, for an aggregate sum of £1,356,308, at premiums amounting to £44,664 per annum,—results which, viewed in relation to the depressed condition of Life Assurance during much of the period, cannot be regarded as other than satisfactory.

The Yearly Revenue was increased by over £31,000 per annum, and reached £236,563 on the 30th June, 1871.

The Interest yielded by the whole of the Funds, whether invested or uninvested, was £4 : 5 : 0 per cent. on the average of the entire period, being fully 3s. per cent. more than that realised in the previous period. This increase was obtained not only without loss, but without the smallest impairment of security.

2° AS TO OUTGOINGS:—

The Claims which accrued by the death of 795 persons, assured by 977 Policies, amounted to £646,481. . . . .

The mortality . . was very favourable to the Society, the payments having been below those estimated by fully £85,000, and the deaths which occasioned them fewer by 92 than the number expected.

The Expenses incurred in conducting the business, always moderate and well within the provision made for them in the premiums, were fractionally less than in the previous period, and fell below 7½ per cent. on the Revenue.

It is thus seen that side by side with uniform success in the transactions of the Quinquennium, there was continuous growth in the resources and magnitude of the Society, which consequently stood, at the closing of the books, on a broader basis than at any former time."

### 2.—FINANCIAL POSITION OF THE SOCIETY ON JUNE 30th, 1871.

"The subsisting Assurances on the 30th June were 8,679 in number, assuring, with their Bonus additions, the sum of £5,445,028.

| | £ | s. | d. |
|---|---|---|---|
| The Assurance Fund at the date of Valuation was | 1,826,458 | 10 | 9 |
| And the total calculated Liability | 1,477,179 | 17 | 3 |
| **Leaving a Surplus of** | **£349,278** | **13** | **6** |

Deducting therefrom the permanent Reserve Fund of £50,000, pursuant to sec. 32 of the Society's Special Act of Parliament, there remains to represent the profit of the 5 years the large sum of £299,278 : 13 : 6, an amount equal to 26 per cent. of the total Revenue from all sources during the 5 years, and exceeding by £59,831 : 6 : 5 the surplus of any previous Quinquennium.

This Surplus is matter for hearty and unmixed congratulation, and justifies the preference shown by the Board for a well-selected business tending to profit. It must, however, be remembered that although owing in the main to ordinary recurring causes, and to sources of profit having every prospect of permanence, it is, nevertheless, certain that its unprecedented enlargement is due to a condition of mortality favourable beyond previous experience, to be probably compensated under the law of averages by an increase of deaths hereafter beyond those allowed for in the calculations.

Deeming it prudent to provide for such a contingency, the Directors have, under the advice of their Actuary, set aside the sum of £25,000 for this purpose. Of the remaining £274,278 : 13 : 6, they now recommend the division of £270,000, a sum greater by £33,000 than any previously divided, and sufficient to give to the Shareholders £9 a share, and to the assured the largest bonus ever allotted to them."

### 3.—RESULTS OF THE DIVISION.

"Of the sum now to be divided, five-sixths, or £225,000, will fall to the Assured, and will produce a reversionary addition to the Policies of £323,871.

This Reversionary Bonus will average 49 per cent., or vary according to age from 34 to 89 per cent. on the Premiums received in the Quinquennium on all the Policies among which it will be distributed.

The Cash Bonus, which is the present value of the Reversionary Bonus and therefore the true measure of the allotment, will average 39 per cent. on the like payments, as against 26 per cent. at the last Division, and 28 per cent. in 1862, which was the highest previous percentage. No comment can illustrate better than this comparison the merits of the present Division.

**The next Division of Profits** *will take place in January, 1877, and Persons who effect* **New Policies before the end of June next** *will be entitled at that Division to one year's additional share of Profits over later Entrants.*

The Report above mentioned, a detailed account of the proceedings of the Bonus meeting, the returns made to the Board of Trade, and every information can be obtained of

GEORGE CUTCLIFFE, ACTUARY AND SECRETARY,
13, *St. James's Square, London, S.W.*

## HEATHFIELD, STONYGATE, LEICESTER.

EDUCATION for YOUNG LADIES, Conducted by the Misses MIALL.

French, Italian, Latin, and German, Music, Singing, and Drawing, Dancing and Calisthenics, taught exclusively by the Masters assigned to them.

The English studies are under the immediate direction of the Misses Miall and competent Governesses.

The house is large and airy, situated in a high and healthy locality, surrounded by a good garden.

Terms, with references, forwarded on application.

## THE UPPER AND MIDDLE SCHOOLS, PECKHAM, London, S.E.

Conducted by JOHN YEATS, LL.D., &c., University of Glasgow, several years a Teacher near Utrecht, and subsequently in the Institutions of Hofwyl, near Berne, Switzerland.

The words "Upper" and "Middle" are thus used only to signify grades of instruction, not social distinction among the Pupils. The first Term in each year commences about the middle of January; the second, ON THE 1st OF MAY; the last, early in September. Every Boy is, as far as possible, well grounded in English, made to write a hand fit for business, and trained to be quick at Accounts. Mathematics are next in prominence. French and German are taught by native Masters. No pains are spared to insure these being living Languages in the Schools. Special Teachers attend for the Elements of Science, for Mechanical, Geometrical, and Architectural Drawing.

The divisions of the school-year are equal, and the holidays short. The premises are spacious and airy.

Peckham Rye Common is near, and available for Cricket, Football, &c.; the Crystal Palace is easy of access.

Excellent accommodation is provided for Foreigners; ALSO FOR YOUNG MEN DESIROUS OF PRIVATE STUDY.

As special characteristics of the Instruction, see

THE NATURAL HISTORY of the RAW MATERIALS of COMMERCE;

TECHNICAL HISTORY; or, Skilled Labour applied to Production; also,

THE GROWTH and VICISSITUDES of COMMERCE; by Dr. YEATS.

Virtue and Co.

## HIGHBURY HOUSE SCHOOL, ST. LEONARD'S-ON-SEA.

Upper, Middle, and Preparatory Departments.

Classics, Mathematics, Modern Languages, and thorough English.

Kinder-Garten and Pestalozzian Classes for Little Boys.

The comfort and health of delicate boys especially studied.

A liberal table and watchful care.

Head Master—Rev. W. WOODING, B.A.

For Prospectus apply to Mrs. Duff, Highbury House, St. Leonard's.

## EDUCATION.—1, PARAGON, BLACKHEATH.

The Misses HADLEY receive only TWELVE YOUNG LADIES, and are thus enabled to combine in their Establishment the comforts and careful superintendence of home with the advantage of instruction by Masters of eminence.

The EASTER TERM will COMMENCE APRIL 25th.

## THE Rev. W. F. HURNDALL, M.A., Ph.D., RECEIVES Twenty-five PUPILS at his residence, THE CEDARS, RICKMANSWORTH, HERTS.

Prospectuses on application.

## 36, HILLDROP-ROAD, LONDON, N.

LADIES' SCHOOL, conducted by the Misses HEWITT, assisted by superior English and Foreign Masters.

The Year is divided into Three Terms.

## VICTORIA VILLA, FINCHLEY, N.

ESTABLISHMENT FOR YOUNG LADIES, Conducted Mrs. WASHINGTON WILKS. The course of instruction embraces the usual branches of a thorough English education, with the French and German Languages; also Piano, Singing, and Drawing taught by competent Masters.

## MR. COOKE BAINES, SURVEYOR and VALUER, PREPARES and NEGOTIATES COMPENSATION CLAIMS for Property Compulsorily taken for Railways and other Improvements, and also Values property for every purpose.—26, Finsbury-place, Moorgate-street, E.C.

# DR. J. COLLIS BROWNE'S CHLORODYNE,

THE ORIGINAL AND ONLY GENUINE.

ADVICE TO INVALIDS.—If you wish to obtain quiet refreshing sleep, free from headache, relief from pain and anguish, to calm and assuage the weary achings of protracted disease, invigorate the nervous media, and regulate the circulating systems of the body, you will provide yourself with that marvellous remedy discovered by DR. J. COLLIS BROWNE (Member of the College of Physicians, London), to which he gave the name of CHLORODYNE, and which is admitted by the Profession to be the most wonderful and valuable remedy ever discovered.

CHLORODYNE is the best remedy known for Coughs, Consumption, Bronchitis, Asthma.
CHLORODYNE effectually checks and arrests those too often fatal Diseases, Diphtheria, Fever, Croup, Ague.
CHLORODYNE acts like a charm in Diarrhœa, and is the only specific in Cholera and Dysentery.
CHLORODYNE effectually cuts short all attacks of Epilepsy, Hysteria, Palpitation, and Spasms.
CHLORODYNE is the only palliative in Neuralgia, Rheumatism, Gout, Cancer, Toothache, &c.

*From* Lord FRANCIS CONYNGHAM. *Mount Charles, Donegal, December 11th*, 1868.

Lord Francis Conyngham, who this time last year bought some of Dr. Collis Browne's Chlorodyne from Mr. Davenport and has found it a most wonderful medicine, will be glad to have half-a-dozen bottles sent at once to the above address.

*** Earl Russell communicated to the College of Physicians that he had received a despatch from Her Majesty's Consul at Manilla, to the effect that Cholera has been raging fearfully, and that the ONLY remedy of any service was CHLORODYNE.—See *Lancet*, Dec. 31, 1864.

CAUTION.—BEWARE OF PIRACY AND IMITATIONS.

CAUTION.—Vice-Chancellor Sir W. PAGE WOOD stated that DR. J. COLLIS BROWNE was undoubtedly the Inventor of CHLORODYNE; that the story of the Defendant, Freeman, was deliberately untrue, which, he regretted to say, had been sworn to.—See *Times*, 13th July, 1864.

*Sold in Bottles at* 1s. 1½d., 2s. 9d., 4s. 6d. *None is genuine without the words, "*DR. J. COLLIS BROWNE'S CHLORODYNE*" on the Government Stamp.*

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